THE

POLITE ACADEMY;

OR,

SCHOOL OF BEHAVIOUR

FOR

YOUNG GENTLEMEN AND LADIES,

Intended as a Foundation for Good Manners and Polite Addreſs,

IN MASTERS AND MISSES.

CONTAINING,

I. The Beauty and Advantages of a genteel Behaviour and agreeable Complaiſance.

II. Some Rules and Obſervations for moral Behaviour in young Ladies, very neceſſary to be inculcated while at the Boarding-School, in order to be practiſed when they come from it.

III. Directions for good Manners, agreeable Behaviour, and polite Addreſs, on the moſt common Occaſions in Life.

IV. Some Directions for an eaſy genteel carriage in Walking, Saluting, making a Courteſy, Bow, and dancing the Minuet.

V. Some Obſervations on the real Uſe and Advantages of Dancing by Mr. Locke and the Chevalier De Ramſay; with a few very neceſſary Inſtructions, by an eminent Maſter.

ILLUSTRATED WITH

TWELVE COPPER PLATE CUTS,

Beautifully engraved.

THE TENTH EDITION.

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TO

SCHOOL-MASTERS,

AND

GOVERNESSES IN GENERAL:

ALSO TO

PARENTS, GUARDIANS,

AND ALL WHO HAVE THE CARE OF CHILDREN.

WE have addreſſed this little Work to you, becauſe it is through your hands it will, we hope, be conveyed to the little ones, for whoſe ſervice it is written. The inſtructions it contains are calculated for their years, and their neceſſities; adapted to their tender underſtandings, and ſuited to their firſt accompliſhments: To you we ſhall appeal, whether we have in matter and in manner fitted the whole to its intended purpoſe.

What we have aimed to do, is at once to invite them to read, and form them to a decent and agreeable behaviour; to lead them to politeneſs,

neſs, through the paths of amuſement, and accuſtom them at once to underſtand what is right, and practiſe it. All the accompliſhments of the mind make but a poor appearance in the perſon who is deficient in good-breeding; and whatever be the cauſe, the Teacher bears the blame.

This renders it the intereſt of all, who have the inſtruction of Youth, to form them early to a polite carriage; and for that purpoſe is this performance, which we now addreſs to you. According to its real uſe, we requeſt you to give it your protection and encouragement: We aſk no more; and we are ſenſible your judgment will not be miſled to form a wrong opinion of it, nor your candour and juſtice be backward to declare what is its real merit.

Your moſt obedient

humble Servants,

THE AUTHORS.

The ADVANTAGES *of a genteel* BEHAVIOUR *in* YOUNG LADIES, *by Way of* INTRODUCTION.

A YOUNG Woman of virtue and good ſenſe will never think it beneath her care and ſtudy to cultivate the graces of her outward mien and figure, which contribute ſo conſiderably towards making her behaviour acceptable: for as from the happy diſpoſition of the hands, feet, and other parts of the body, there ariſes a genteel deportment; ſo, when we ſee a young Lady ſtanding in a genteel poſition, or adjuſting herſelf properly, in walking, dancing, or ſitting, in a graceful manner, we never fail to admire that exterior excellence of form, and regular diſpoſition, ſuited to the rules of decency, modeſty, and good manners.

To accompliſh theſe, I ſhall firſt recommend it to my little Readers, whether in company or out, to avoid all particular or affected motions of the head, all wanton or oblique glances of the eyes, all ogling or winking, dimpling of the cheeks, or

primming of the lips; and in walking, remember to let your carriage be eaſy, but not looſe; regular but, not preciſe; and void of conceit in all your geſtures: let your mien be free, and your air without the leaſt affectation.

But theſe accompliſhments in carriage, I muſt here obſerve to my little Scholars, are only the beauties of your perſon, which, though extremely pleaſing to all outward appearance, will never render you perfectly agreeable, unleſs accompanied with a ſtrict regard to Modeſty; which baniſhes every thing that is indecent or uncomely in your looks, words, or actions; it tunes and refines every thing you ſay, moderates the tone, and never admits earneſt or loud diſcourſe. A juſt reaſonable modeſty, and native ſimplicity of looks, triumph over all artificial beauties, and may not improperly be compared to the ſhades in painting, which raiſe and ground every figure, and make thoſe colours look beautiful, which without them will be too glaring and unnatural: On the contrary, though a lady be adorned with all the embelliſhments of art and nature,

nature, yet, if boldneſs, ſcorn, and haughtineſs be imprinted on her face, it blots out all the lines of beauty, and eclipſes every thing that is amiable.

The next neceſſary accompliſhment in your behaviour is COMPLAISANCE, without which the moſt genteel carriage, even with the fineſt perſon, can never be long agreeable: This amiable and genteel part of behaviour is highly commendable in every one; but ſparkles like a diamond in the fair ſex; it carries an intrinſic value with it, and is a real jewel whenever found; and oftentimes, in ſpite of many faults and blemiſhes, keeps up your reputation in the world. A kind obliging word, or pleaſing look, from one in a ſuperior ſtation, you will readily own, is very engaging, and never fails to meet with a general approbation, and, in the end, is ſure to win eſteem.

Some RULES *and* OBSERVATIONS *for moral* BEHAVIOUR *in* YOUNG LADIES; *very neceſſary to be inculcated in them while at the* BOARDING-SCHOOL, *and practiſed when they come from it.*

AN excellent Author, the late Archbiſhop of Cambray, obſerves, that the general miſtake in the education of Children is, 'That in our daughters we take care of 'their perſons, and neglect their minds; in 'our ſons, we are ſo intent upon the en-'dowments of their minds, that we neglect 'their bodies.'

Perhaps this obſervation may be true with reſpect to boys; becauſe much is owing to the pride and ſtubbornneſs of their tempers; many faults in their ſchool education; and their too early going abroad into the world.

On the other hand, the training up of daughters is more agreeable and eaſy: They are the favourite works of nature, compoſed of more ſoft and delicate paſſions, and

and more naturally diſpoſed to modeſty and obedience.

They are more ſuſceptible of the impreſſions of Religion and Virtue, and are always induſtrious to ſet off the beauties of the mind with the proper ornaments of the body, which they ſtudy to embelliſh with a graceful deportment, or genteel carriage.

I think it therefore my duty, and ſhould always eſteem it an honour to me, if by any rules, directions, or advice, I could encourage the fair ſex to cheriſh this laudable ambition, by which they would keep themſelves up to a ſenſe of their own merit.

For although the honour and regard we pay the ladies, is on account of their virtue, modeſty, and good conduct, they will effectually engage our adoration, as well as wonder and eſteem, when to innocence and piety, they pleaſe to join *good ſenſe*, *good humour*, *truth*, and *affability*.

They would not only then appear copies of thoſe graces in their firſt beautiful parents, but originals; of whom we ſay, after the

the ſublimeſt Poet in our language, Milton:

Grace is in all their ſteps, Heaven in their eyes;
In all their geſtures dignity and love.

Therefore, in order that the fair ſex may preſerve this delicacy of frame, and by a nice behaviour under all their geſtures be equally agreeable, I beg leave to lay down a few Obſervations.

The firſt is, That young LADIES ſhould preſerve great modeſty and decorum in their behaviour; for there is nothing expoſes a woman more than the too great gaiety and levity of temper, which many of the ſex ſeem too fond of.

Women, who are ſenſible that they are the objects of love, and born to be admired, are ever changing the air of their faces, and the attitude of their bodies, to ſtrike the gazer's heart with new impreſſions of their beauty.

It ſhould therefore be the concern, as well as the intereſt, of young LADIES, to keep the ſprightlineſs of their wit and fancy from degenerating into this kind of levity:

to

to ſpeak loud in public, to let every body hear things talked, which ſhould only be whiſpered; however it may be looked upon by ſome as a part of ſuperior education, I can aſſure them it is very inconſiſtent with modeſty and diſcretion: qualifications which in all ages have been regarded as the greateſt ornaments to the fair ſex, and the ſureſt outguard to that moſt amiable and ſhining virtue, *Modeſty*; to the breach of which there are many temptations both from within and without: And firſt,

CURIOSITY, which is a dangerous enemy, that lurks within their own breaſts, to aſſault them on the weakeſt ſide when moſt unguarded, and in private; nay, when reflecting on their own innocency, they think they cannot eaſily be tempted: The next is,

FLATTERY, a baſe, pernicious, and deluding vice in men, who ſeldom praiſe immoderately without deſign.

Young LADIES, therefore, ought to guard themſelves with the utmoſt caution againſt this prevailing temptation, and to make uſe of the ſureſt antidote againſt this

poiſon;

poiſon; I mean a ſtrict reſerve, ſo far as is conſiſtent with decency and good manners; they ſhould learn to avoid this ſubtle artifice, and always ſuſpect the intentions of profuſe flattery, and extravagant encomiums, as baits or ſnares laid to betray them.

In order therefore to prevent the fatal effects of flattery, the fair ſex are to endeavour to conquer in themſelves that ſtrong paſſion, which generally prevails, of being admired; though when this works according to reaſon, it improves the moſt beautiful part of our ſpecies in every thing that is commendable; ſo on the contrary, nothing is more deſtructive in them than this paſſion, when governed by vanity and folly.

Young LADIES ſhould conſider, that the world challenges the right of diſtributing applauſe; and therefore, where it is aſſumed or courted without real merit, the world grows angry, and will not ceaſe to caſt reflections on ſuch as aſſume ſuch admiration to themſelves, until revenged; and if by the greatneſs of the puniſhment, we may be allowed to meaſure the greatneſs of the fault, there is ſcarce any of a larger ſize than that

vain

Walking & Saluting Passing by

vain one of courting flattery from others, till it ariſes to a doating affection that they *themſelves* are only worthy to be admired; and at laſt it brings them into ſcorn and contempt, eſpecially when it riſes ſo high, like a ſpring tide, to overflow the boundaries of modeſty and virtue.

Therefore young LADIES ought, with the utmoſt care and concern. to engage themſelves ſtrictly by all the ties of religion, their obedience to their parents, the honour of their families, and their own peace and happineſs, to ſecure their virtue againſt all foreign aſſaults whatſoever; one of the moſt dangerous of which is ill company.

The prudent choice of a virtuous and agreeable converſation with their own ſex is of the laſt importance in their education; for as early notions of virtue or vice make the ſtrongeſt and moſt laſting impreſſions; ſo here the greateſt care and circumſpection is moſt required, that in the tender years of infancy they may be entertained with innocent diverſions, and eaſy labour; I mean, preſerved from idleneſs and folly, of which more in its proper place; and ſo by degrees

led into a virtuous converſation, from whoſe precepts and examples, they will in time learn all the duties proper for children to their parents, and all the graces and addreſs ſuitable for women of good breeding, and polite education.

So far am I from debarring young LADIES of converſation, that I am of opinion, their good manners, their good ſenſe, and agreeable tempers, are the acquirements chiefly gained from a nice and elegant converſation: For it has been made an obſervation, that where converſation between the two ſexes has been denied, the women loſe *their delicacy of taſte* and the men *their manners*.

Among the various ſubjects that ariſe in a mixed converſation, though I have been declaiming againſt the too paſſionate deſire of being admired, there is a laudable ambition after praiſe, which hath an excellent effect in women, and which deſerves our admiration.

I think we may obſerve, without compliment to the LADIES, that many of them do not only live in a more uniform courſe of virtue,

virtue, but with an infinitely greater regard to their honour, than what we generally find in Men, even of the moſt ſacred employments of life.

How many bright examples have we of *Charity*, *Temperance*, and the *relative duties* among kindred, wherein the LADIES have diſtinguiſhed themſelves by their fidelity and love to their Children, and care of their Families, which are the ſhining qualities and atchievements of womankind; as the impartial adminiſtration of juſtice, the making war, and improvement of traffic, are thoſe by which Men grow famous in the world.

I muſt here beg leave to return to the younger LADIES, who have not yet attained to the decent age of Marriage, and declare my ſentiments to them

That I think the greateſt advantage they can have, is to live under the direction of ſuperiors; and whatever the generality of them may think of the matter, it is more difficult and dangerous to *command* than *obey*.

Many of you are apt to ſubmit more out of neceſſity than any principle of duty or

choice; and this makes a ſtate that is in itſelf ſo happy, miſerable to you; all you do is againſt the grain, and with reluctance, till you loſe the very liberty you are ſeeking, unleſs you have ſincerely learned how to obey; for whatever ſituation of life you form an idea of, none will truly content you, if under ſubjection.

But I know you will ſay that it is a hard leſſon that you muſt be governed contrary to your own reaſon and judgment; and therefore you are apt to have the greateſt affection for them, who jump in the ſame opinions with yourſelves.

But certainly, LADIES, it is much ſafer to take advice, than to give it; and if the knowledge of the Wiſe Men be but partial and imperfect, you will ſhew the higheſt modeſty, and inſtances of good ſenſe, when from the knowledge of your own ſelves, and due reflections upon the ſtation of life you are placed in, *you can comply with your Duty to your Parents, and thoſe with whom they have intruſted your Education.*

The certain way of knowing yourſelves truly, is a *modeſt carriage* and *behaviour to all,*

all, in not being exalted and puffed up with the commendations or flattery of other people.

For ſuch of you as are not fond of being thought wiſe before your time, are in the faireſt way of being ſo in due time; that is, of becoming women of conduct and prudence in behaviovr, which naturally ariſes from a due conſideration of good and evil; neither believing all you hear, nor officiouſly reporting all you believe; and one great argument of this prudence or wiſdom, is to do nothing raſhly, nor to be obſtinate and inflexible in your opinion, but to think it more for your reputation, and advantage in this world, to be inſtructed by thoſe who underſtand better, than to act upon your own heads.

The moment you cheriſh in your breaſt any immoderate or irregular deſires, as *Pride*, *Vanity*, *Anger*, and the like; at the ſame time you will feel ſtorms and tempeſts riſing in your ſoul, and diſcompoſing all your faculties; while modeſty and humility, and content, will bring you into a calm; for peace of mind is never to be had by

gratifying our appetitites, but by obeying of our reaſon.

I think it abſolutely your duty, and by no means beneath you, to ſubmit to the good offices of your friends, and thoſe who are appointed to inſtruct you; neither let the advantages of birth or beauty *ſwell your little breaſts with Pride and Vanity*, when it is in the power of ſickneſs to bring you to deformity; if you would value yourſelves upon your Wit or fine Addreſs, ſhew it by your *Modeſty* and *Conduct*.

But above all, avoid one of the greateſt blemiſhes of your fair ſex, I mean *Anger*, which in Man or Woman is a profeſſed enemy to reaſon, prudence, and advice.

This paſſion, once let looſe and encouraged, ſoon grows domineering, and quarrels with the moſt trivial things in nature.

A drop of rain falling on the angry perſon's garment, is cauſe enough to raiſe a tempeſt in the mind that reaſon cannot quell.

There is one conſideration, I ſhould think, of weight ſufficient to allay this paſſion, viz. that there is nothing ſo pernicious to the fair, and puts ſo bad a face upon them.

It

It gives an ill natured caſt to the eye, and a diſagreeable ſourneſs to the whole countenance; it makes the lines too ſtrong, and fluſhes the face worſe than brandy; I haue ſeen it overſpread with heat ſpots, as a lady has been chiding her ſervants for breaking of a glaſs, or pinning her gown awry; and indeed I never knew an angry woman preſerve her beauty long.

Be careful then to nip this unruly paſſion in the bud: ſuffer not yourſelf to be made uneaſy for trifles, ſo will you ſooner ſtifle your anger upon greater occaſions; to get ſuch a conqueſt over the heart, will be a triumph worthy of yourſelves.

Yet if you are ſo unhappy as to be too ſubject to paſſion, deſpair not of victory, but practiſe theſe following directions:

Firſt, bridle the tongue, and ſeal up your lips; for when paſſion wants vent, it will ſuppreſs itſelf, and, like fire, for want of air, be naturally extinguiſhed.

In public company avoid too much talk; few words are beſt; too much diſcourſe blows up the flame, which put in motion, rages with too great violence.

Pride

Pride and ſelf-conceit, either of wit or beauty, too eaſily take hold of you; and your minds, otherwiſe endowed with all goodneſs and virtue, are enſnared and captivated before you are aware.

How often muſt you have found reaſon to wiſh you had not been in company; or that you had ſpoke leſs when you was there!

If you examine yourſelves, you will find, that though mutual converſation gives great delight, you ſeldom enjoy that pleaſure with perfect innocence; ſome little piques ariſe that interrupt your eaſe and quiet.

'Tis rare, upon reflection, to find that ſatisfaction you propoſe by converſation; for the ruffles often met with, eſpecially in a mixed company, frequently break in upon your temper, and ſhock your virtue; therefore impertinent and laviſh talking is a vicious habit, and inſtead of improving, is a hindrance to your happineſs.

It highly concerns you, LITTLE LADIES, to think, that during your minority, you muſt not flatter yourſelves with imaginations, ſo vain as not to be upon your guard againſt temptations; you cannot be too careful

careful of yourſelves in this point; for virtue is no abſolute ſecurity, and your innocence is the moſt likely to betray your ſafety and happineſs.

You often involve yourſelves in the ſnare by thinking you are ſo very ſecure you cannot be caught; and when you fly it, you are too apt to boaſt a triumph, before you know your ſtrength to conquer.

For till the enemy is diſarmed, you ſtill lie under the ſame danger; your only remedy is to call in ſuccours, to aſk advice of ſuch as are able and faithful to give it.

Purſue the directions of your friends, and ſo you may vanquiſh the greateſt efforts man can make againſt your innocence and virtue.

The beginning of all temptations ariſes from too good an opinion of yourſelves and your own merit; the inconſtancy and ficklenes of your minds, your cenſoriouſneſs, and want of bearing with the faults of your own ſex, the ſpring of all which is obſtinacy and diſobedience, refuſing early to comply with good advice from your parents, maſters, governors, &c and to reform upon their admonitions and reproofs; inſtead of

which, you take a pleaſure in being ſevere upon others, but cannot endure to hear of your own faults; which, however, are mighty eaſily corrected by obſerving only three things, viz. *Modeſty*, *Obedience*, and *Complaiſance*: Theſe few ingredients, blended together, make the fineſt *Coſmetic* in the world, and will not fail, by conſtant uſe, to render you (however plain in your features and perſon) *extremely agreeable*, and *conſtantly pleaſing*; which are beauties for life, that will increaſe their luſtre, while thoſe of a face go daily to decay.

But however neceſſary outward accompliſhments and agreeable behaviour may be to make a proper and reſpectable figure in the world, let it be remembered, that your Duty to God ſhould, above all things, be your firſt and conſtant care, in which I cannot direct you better, than in the words of one of your own ſex, who, in a letter of advice to her daughter, writes thus: 'There 'is no room to doubt, but that ſufficient care 'will be taken to give you a polite educa- 'tion; but a religious one is of ſtill greater 'conſequence; neceſſary as the former is toward

towards your making a proper figure in the world, and being well accepted in it, the latter is yet more ſo. As that only can aſſure to you the approbation of the greateſt and beſt of Beings, on whoſe favour depends your everlaſting happineſs. Let, therefore, your duty to God be ever the firſt and principal object of your care; as your Creator and Governor, he claims adoration and obedience; as your Father and Friend, ſubmiſſive duty and affection: Remember, that from this common Parent of the Univerſe you received your life, that to his general Providence you owe the continuance of it, and to his bounty, all the health, eaſe, advantage, or enjoyments which help to make that life agreeable.

'A ſenſe of benefits received naturally inſpires a grateful diſpoſition, with a deſire of making ſome ſuitable returns; all that can here be made, for innumerable favours every moment beſtowed, is a thankful acknowledgment, and a willing obedience; in theſe be never wanting: Make it an

'invariable

'invariable rule to begin and end the day
'with a ſolemn Addreſs to the Deity; I
'mean not by this, what is commonly with
'too much propriety called ſaying of Pray-
'ers, viz. a cuſtomary repetition of a few
'good words without either devotion or
'attention; than which nothing is more
'inexcuſable and affrontive: 'tis the homage
'of the heart that can alone be accepted.
'Expreſſions of our abſolute dependance
'and entire reſignation, thankſgiving for
'the mercies already received, petitions for
'thoſe bleſſings it is fit for us to pray for,
'and interceſſions for all our fellow crea-
'tures, compoſe the principal parts of this
'duty; which may be compriſed in very
'few words, or more enlarged upon, as the
'circumſtances of time and diſpoſition may
'render moſt ſuitable; for it is not the
'length, but the ſincerity and tendency of
'our prayers that will make them effica-
'cious; a good heart, joined to a tolerable
'underſtanding, will ſeldom be at a loſs for
'popular words with which to clothe theſe
'ſentiments, and all perſons being beſt ac-

'quainted

' quainted with their own particular circum-
' ſtances, may reaſonably be ſuppoſed beſt
' qualified for adapting their petitions and
' acknowledgments to them; but for thoſe
' who are of a different opinion, there are
' many excellent forms of prayer already
' compoſed. In the choice of which, till
' you are capable of judging for yourſelf, I
' would have you be directed by your pa-
' rents, guardians, or whoever elſe happens
' to have the care of your education.

' 'Tis acknowledged that our petitions
' cannot, in any degree, alter the intention
' of a Being, who is in himſelf invariable
' and without a poſſibility of change; all
' that can be expected from them is, that
' by bettering ourſelves, they will render
' us more proper objects of his favourable
' regard; and this muſt neceſſarily be the
' reſult of a ſerious, regular, and conſtant
' diſcharge of this branch of our duty, for
' 'tis ſcarcely poſſible to offer up our ſincere
' and fervent devotions to Heaven every
' morning and evening, without leaving on
' our minds ſuch uſeful impreſſions, as will
' naturally diſpoſe us to a ready and chear-

' ful obedience, and inſpire a filial fear of
' offending,—the beſt ſecurity virtue can
' have; therefore, as you value your own
' happineſs, let not the force of bad exam-
' ples ever lead you into an habitual diſuſe
' of ſecret prayer; or an unpardonable
' negligence ſo far prevail, as to reſt ſatis-
' fied with a formal cuſtomary inattentive
' repetition of ſome well choſen words; let
' your heart and attention always go with
' your lips, and experience will ſoon convince
' you, that this permiſſion of addreſſing the
' Supreme Being, is the moſt valuable pre-
' rogative of human nature, the chief, nay
' the only ſupport, under all the diſtreſſes
' and calamities this ſtate of ſin and miſery
' is liable to; the higheſt rational ſatisfac-
' tion the mind is capable of on this ſide
' the grave, and the beſt preparative for
' everlaſting happineſs beyond it.

' This is a duty ever in your own power,
' and therefore you only will be culpable
' by the omiſſion; public worſhip may not
' always be ſo, but whenever it is, do not
' wilfully neglect the ſervice of the Church,
' at leaſt on Sundays, and let your behaviour

' there

'there be adapted to the ſolemnity of the
'place, and the intention of the meeting.
'Regard neither the actions or dreſs of
'others; let not your eyes rove in ſearch
'of acquaintance, but in the time of divine
'ſervice, avoid, as much as poſſible, all
'complimental civilities, of which there is
'too great an intercourſe in moſt of our
'Churches: Remember that your only bu-
'ſineſs there, is to pay a ſolemn act of de-
'votion to Almighty God, and let every
'part of your conduct be ſuitable to this
'great end. If you hear a good ſermon,
'treaſure it in your memory, that you may
'reap all the benefits it was capable of im-
'parting; if but an indifferent one—there
'muſt be ſome good things in it, retain
'thoſe, and let the remainder be buried in
'oblivion; ridicule not the preacher, who
'no doubt has done his beſt, and is rather
'an object of pity than contempt, for hav-
'ing been placed in a ſituation in life, which
'his talents were not equal to, and may
'perhaps be a good man, though no great
'orator.—The ſincere practice of theſe re-
'ligious duties naturally leads us to the

' proper diſcharge of the ſocial ones, which ' may be all comprehended in that one great ' general rule of *doing unto others as you* ' *would they ſhould do unto you.*'

Next to the Duties of Religion, let me adviſe you to have a particular regard to the employment of your time; for 'tis invaluable, its loſs irretrievable, and the remembrance of having made an ill uſe of it muſt be one of the ſharpeſt tortures to thoſe who are on the brink of eternity! For what can yield a more unpleaſing retroſpect, than whole years idled away in an irrational inſignificant manner!

Look on every day as a blank ſheet of paper, put into your hands to be filled up; remember the characters will remain to endleſs ages, and can never be expunged; ſo it is in life, our tranſactions once paſt can never be recalled; be careful therefore ſo to ſpend your time as to do nothing, if poſſible, but what you may reflect on with pleaſure, even if it were a thouſand years hence.

I would not be underſtood to debar you from any innocent amuſement ſuitable to your age, and agreeable to your inclinations;

tions: Diverſions, properly regulated, are not only allowed, but abſolutely neceſſary to youth; are never criminal but when taken to exceſs; that is, when they engroſs the whole thoughts, and are made the chief buſineſs of life, and give a diſtaſte to all œconomy and valuable employment; and by a ſort of infatuation, leave the mind in a ſtate of reſtleſs impatience from the concluſion of one till the commencement of another: This is the unfortunate diſpoſition of many; guard moſt carefully againſt it, for nothing can be attended with more pernicious conſequences.

An early DOCUMENT *to a* SON.

BE good with ſpirits, and with parts be juſt;
Be kind to all; love few, and fewer truſt.
Let Prudence ſeize whate'er is Learning's ooaſt,
But, oh! for Learning be not Virtue loſt.

Let mild Humanity her aid extend;
God will repay what to men's wants you lend,
And thou ſhalt travel to thoſe bleſt abodes,
Where virtuous Men are only leſs than Gods.

The WORLD.

THE World is like a vaſt ſea, mankind like a veſſel ſailing on its tempeſtuous boſom. Our prudence are its ſails, the ſciences ſerve us for oars, good or bad fortunes are the favourable or contrary winds, and judgment is the rudder; without this laſt, the veſſel is toſſed by every billow, and will find ſhipwreck in every breeze. In a word, obſcurity and indigence are the parents of vigilance and œconomy; vigilance and œconomy of riches and honour; riches and honour of pride and luxury; pride and luxury of impurity and idleneſs; and impurity and idleneſs again produce indigence and obſcurity. Such are the revolutions of life.

A LET-

A LETTER *from Mrs.* —— *to Miſs* SOPHIA ——, *her* DAUGHTER, *in* PARIS, *on the* ACCOMPLISHMENT *of* DANCING.

MY DEAR SOPHY,

BY a Letter I lately had from Mrs. B——, I had the pleaſure of hearing of your welfare, and of the great improvement you make in Dancing. This is one of the moſt genteel and polite accompliſhments which a young lady can poſſeſs. It will give a natural, eaſy, and graceful air to all the motions of your body, and enable you to behave in company with a modeſt aſſurance and addreſs. Beſides, it is an art in which you will frequently be obliged to ſhew your ſkill, in the faſhionable balls and aſſemblies, to which your birth and connections will entitle you to be introduced; and to appear ignorant or aukward on theſe occaſions, could not fail to put you to the bluſh. It will likewiſe contribute greatly to your health, as it is a kind of exerciſe, which you may take when the badneſs of the weather, or other circumſtances, hinder you from

from going abroad. I therefore expect, my dear Sophy, that you will apply to your dancing with great care and diligence; and, indeed, it will require your greateſt care and diligence to render yourſelf a complete miſtreſs of this art. Dancing is not ſuch a trifling and inſignificant qualification, nor yet ſo eaſy to be acquired, as many people imagine. It does not conſiſt merely in the management of the heels, as it is uſually termed: No, it comprehends every motion, every geſture, every attitude of the body; and ſhe who cannot walk, or ſtand, or even ſit in a genteel, graceful manner, does not deſerve the name of a good dancer. There is Lady Waddlepace, who pretends to underſtand all the different figures in dancing, and poſſibly ſhe does ſo; but ſtill ſhe has ſuch a hobbling and awkward gait, as plainly ſhews that ſhe has no conception of what is meant by elegant and graceful motion; whilſt her daughter, when ſhe ſtands or ſits, does not know how to hold her head, her hands, or any other part of her body, but appears as unmeaning as a lifeleſs ſtatue. But do not miſtake

me;

me; though I caution you againſt an awkward and ſlovenly manner, I do not mean that you ſhould run into the oppoſite extreme of a preciſe and affected one, nor acquire a flippant and jaunty air, which are no leſs ridiculous. Lady M—— is ſo ſtiff and conſtrained, that you would almoſt take her for a living machine: and Miſs Bombadil's gait is ſo extremely ſprightly and ſpirited, that, whenever ſhe begins to walk, you would imagine ſhe is going to dance. All theſe, my dear, are faults which you ought carefully to avoid. Imitate your Miſtreſs, who has as polite and genteel a manner as any woman I ever ſaw; and you will inſenſibly acquire the ſame eaſy and graceful carriage. At preſent I have no more to add, but that I ever am,

Your affectionate Mother,

PORTIA.

DIRECTIONS

FOR

AN AGREEABLE BEHAVIOUR,

AND

POLITE ADDRESS.

PART I.

OF BEHAVIOUR IN GENERAL.

CHAP I.

Good Breeding and Politeness.

GOOD Breeding ſupports the decency of converſation; candour and frankneſs of mind preſerve its freedom, while wit and humour give it ſpirit and variety.

But to make the harmony complete, the whole muſt be founded on the ground-work of virtue and ſound ſenſe.

Good Breeding and Politeneſs are falſely thought the ſame; but their qualities are very different.

Politeneſs

Politeneſs is the influence of natural refinement; good breeding the form of artificial civility. The laſt but reſtrains us from giving offence: the firſt impowers us to give and receive pleaſure.

Politeneſs is the happy mixture of greatneſs with benignity: 'Tis the ſunſhine from the ſoul on our words and on our actions.

Good breeding is moſtly a ſurface without depth, and, like the painter's gay colours on dark primings, ſpreads a gloſs over the outſide even of vices and meanſpiritedneſs.

But politeneſs, like cryſtal, is tranſparent as well as ſhining; and always appears lovelier, the ſtronger light it is placed in.

CHAP. II.

Of knowing your CONDITION.

1. THE firſt rule of Wiſdom is to know yourſelf; and in order to this, you are to conſider your ſtation and rank.

2. You owe every thing to your parents; and therefore you owe your firſt ſtation in life

to them. Reverence them for that reaſon, and according to *their* condition underſtand your *own*.

3. You are placed above vulgar Children (who run wild about the ſtreets) by being brought up at School; therefore you are to love School, and reſpect your Teachers.

4. Be not proud becauſe you are above the vulgar, for there are others above you.

5. Behave to thoſe above you with humility void of meanneſs; and to thoſe beneath you with gentleneſs, but not familiarity.

6. Nothing is ſo much eſteemed and loved as a well-bred child.

7. Obey your Parents, for they are the authors of your being.

8. Be ſubmiſſive to your Maſters, and Governeſſes, becauſe your parents put you under their care.

9. Be reſpectful to your Teachers, and never ſlight any thing they ſay.

CHAP. III.

Of BEHAVIOUR *to* SUPERIORS.

1. ALWAYS regard, without frowning, what is ſpoken to you, and be ready with a modeſt reply.

2. Never ſlight what they adviſe you, but ſhew by your actions that you mind and obſerve it.

3. Let your eyes and your looks agree with your words, and ſhew your reſpect is real and ſincere.

4. Be always pliable and obliging; for obſtinacy is a fault of vulgar children, and ariſes from their not having your advantages of birth and education.

5. Shun pride and preſumption, for they are marks of wickedneſs and folly.

CHAP. IV.

Of BEHAVIOUR *to your* EQUALS.

1. LOVE all your equals, and they will all love you.

2. Be good humoured to them, and they will be kind to you.

3. Always ſpeak to them with reſpect, that they may treat you with reſpect again.

4. If any of them are croſs, be you civil nevertheleſs: his churliſhneſs will diſgrace him, while your good-nature will gain you love and eſteem.

5. Be gentle in all your words, and every one will deſire to keep you company.

6. Be always ready to do all good-natured things, and every one will be ready to oblige you.

7. By this behaviour you will obtain the eſteem of your parents, and will be the favourite of your teachers; and they will bid others to take example by you.

CHAP. V.

Of BEHAVIOUR *to* INFERIORS.

1. THE Goodneſs of your Parents places you above theſe; therefore be not proud of it, for it is not your own doing.

2. Avoid familiarity, yet be courteous in all you ſay to them.

3. Never ſcorn perſons that are beneath you, for that ſets you even below them.

4. Affable behaviour makes them reſpect you, and that is what you ſhould aim at.

5. Inſolent and haughty words make them deride you: and then others will do the ſame.

6. A ſcornful tongue always makes a perſon hated: You would wiſh to be loved, therefore follow theſe Rules in all your words and actions.

CHAP. VI.

Of BEHAVIOUR *at* SCHOOL.

1. BEHAVE to your Teachers with humility, and to your School-Fellows with reſpect. 2. Do

2. Do not run into the School, but advance decently and ſlowly to the door.

3. Make your bow or courteſy when you enter, and walk ſtrait to your ſeat.

4. Never talk in the School, for it interrupts yourſelf and others.

5. If a ſtranger comes in, riſe and bow, or courteſy, as he paſſes by you; but after that keep your eyes upon your book, not regarding that any are preſent.

6. If you have any thing to ſay to your Maſter, wait till he is at leiſure, and then ſpeak with modeſty and plainneſs.

7. Obſerve nothing at School but your book, and never neglect that.

8. Never quarrel at School, for it ſhews idleneſs and a bad temper.

9. When the Maſter ſpeaks to you, riſe up to hear him, and look him in the face as he ſpeaks, with modeſty and attention.

10. Begin not to anſwer before he has done ſpeaking, then bow to him reſpectfully, and anſwer him with humility.

11. If you have occaſion to complain of a School-Fellow, firſt ſpeak to him ſoftly, and deſire him to deſiſt.

12. If he will not, then riſe up and wait an opportunity; and when the Maſter or Uſher's eye is upon you, bow and ſay ſoftly, and in a few words, what your complaint is.

13. Never ſpeak loud in School; anſwer a queſtion modeſtly; repeat your leſſon diſtinctly; and on no other occaſion ſpeak at all.

14. When a ſtranger is in the School, do not ſtare at him.

15. If he ſpeaks to the Maſter or Uſher, Governeſs or Teacher, do not liſten to it, for it is ill manners, and ſhews you neglect your own buſineſs to mind others.

16. If he ſpeaks to you, riſe and hear him.

17. When he has done ſpeaking, bow and make a ſhort and modeſt anſwer, and let your looks and geſtures ſhew reſpect.

18. When the ſchool hours are over, go out, as you came in, quietly, ſoftly, and decently.

19. Never run nor crowd to get at the door, for it will be free for you in a few minutes waiting.

20. When out of the School, go home without hurry, and without delay; do not

run,

run, nor do not loiter; but do this, as all things elſe, with diſcretion.

21. Do not ſpeak at home, or elſewhere, of what has been done in School; for nothing that paſſes therein ſhould be told out.

CHAP. VII.

Of Behaviour at Church.

1. As you have been reſpectful at School, be reverent in the Church; for it is before the Almighty you there ſtand.

2. Obſerve decency in approaching, do not run, but walk diſcreetly.

3. When you enter the door, take off your hat, and look up ſeriouſly and devoutly towards Heaven, remembering where you are.

4. As you go to your pew, caſt not your eyes on any one, but walk ſlowly and ſoberly to it.

5. When you have entered the pew, fall upon your knees, and covering your face, repeat ſoftly theſe words:

Let

Let the words of my mouth, and the meditations of my heart, be now and ever acceptable in thy ſight, O Lord, my Strength, and my Redeemer.

6. Having ſaid this, riſe, bow to thoſe to whom you owe reſpect, the Maſter, Uſher, Governeſs, or Teacher, as alſo to Parents, Relations, Guardians, and thoſe who are near you; then ſit quietly in your place, and wait the ſervice.

7. Set yourſelf where your Parents, Guardians, or Maſters direct; and never remove from that place till the ſervice be over.

8. Obſerve when others riſe, and when they kneel, and when they ſit down; do the like at the ſame time, and no other.

9. Do not try to repeat the ſervice, unleſs you are perfect in the words, nor to read the pſalms, unleſs you can do it well; then read ſoftly, and repeat after the Clergyman, in the ſame decent, ſoft, and ſober manner.

10. Never read aloud with the Clergyman, nor repeat the words loudly after him. Some grown perſons do this, but it diſturbs others who ſit near them.

11. Never

11. Never ſpeak to any one during the time of prayers or preaching. Obſerve what is ſaid by the Clergyman, and regard nothing beſide.

12. Do not look at any perſon particularly during the time of ſervice, but keep your eyes modeſtly fixed upon the Miniſter.

13. Go many times to Church before you let your voice be heard there. Firſt learn the form of devotion, and the meaning of it; and when you underſtand it, join in it.

14. Remember the Text, and liſten carefully to the Sermon; you are not to get by heart the words of the preacher, but it will be a great credit to remember the ſubſtance of them.

15. When Church is over, cover your face again, and repeat devoutly to yourſelf this ſhort Prayer:

Grant, O Lord, that the words we have heard this day with our outward ears, may be ſo inwardly grafted in our hearts, that they may finally bring forth in us the fruits of good living, to thy honour and glory.

16. Having ſaid this, riſe and bow to thoſe you bowed to at coming in.

17. Remain

17. Remain in your place while others go out, that you may not crowd or hurry.

18. When the way is free, walk out ſoftly, and diſcreetly; and return in the ſame decent manner to your home. You will thus get the love of your Parents, Teachers, and Relations, and the good word of all who know you.

PART II.

OF BEHAVIOUR AT HOME.

CHAP. I.

Of Behaviour to Parents.

1. HAVING come ſoftly up to the door, and knocked at it once, and not too loud, as ſoon as it is opened go in.

2. Take off your hat as ſoon as you are entered, and do not touch it again till you are going out.

3. A

3. As ſoon as you come into the room to your Parents and Relations, bow, and ſtand near the door, till you are told where to ſit.

4. When any one calls to you, go up to him without running; when you are come near him, ſtand ſtill, and fixing your eyes modeſtly on his face, wait till he is pleaſed to ſpeak to you.

5. Never ſit down till you are deſired, and then not till you have bowed, and anſwered what was aſked of you.

6. Be careful how you ſpeak to thoſe who have ſpoke to you.

7. Never ſpeak to any one while he is talking with another, nor while he is reading, nor when he is buſy.

8. Wait till he is at leiſure, and ſtand up, that he may ſee you want to ſpeak.

9. When his eyes are upon you, walk ſoftly to him, and ſpeak ſo gently that others may not hear.

10. Begin what you would ſay with Sir, or Madam: and when you have ſpoke, wait patiently for an anſwer.

11. Before

11. Before you ſpeak, make a bow, or courteſy, and when you have received your anſwer, make another.

12. You may be ſure, whatever your Parents order you to do, is right; therefore do it with goodwill and readineſs.

13. Nothing becomes a Child ſo much as obedience to Parents or Governors; therefore never refuſe to do what they order.

14. When in the room with your Parents or Relations, never ſlip out privately, for that is mean and unhandſome.

15. If you are deſirous to go out, aſk leave, as you have been directed, and if it be proper you will not be denied.

16. If ſtrangers come in, riſe, and when your Parents have paid their compliments, do you bow to them.

17. When you have bowed, continue ſtanding. If your Parents order you to ſit down again, do ſo; if not, make a bow, and go decently out of the room.

18. When you are going to School again, bow, and take your leave.

CHAP. II.

Of BEHAVIOUR *to the* FAMILY.

1. IF you have Siſters or Brothers, it is your duty to love them: they will love you for it, and it will be pleaſing to your parents, and pleaſure to yourſelves.

2. Be ready to give them any thing they like, and they will give you what you deſire.

3. If you think they are croſs to you, be ſilent and gentle; and if that does not make them kind, complain to your Father, Mother, or Relations.

4. Never revenge yourſelf, for that is wicked; your Relations will always take your part, when you behave with quietneſs.

5. Never quarrel with your Brothers or Siſters.

6. Be courteous to the ſervants, becauſe they are your inferiors; but, for the ſame reaſon, never be familiar with them.

7. Never ſpeak haughtily to them, for that does not become a ſuperior.

8. Never tyrannize over them, for not you but your Parents are their Maſters.

9. Desire them, with civility, to do what you would have, and if you are good, and what you ask is proper, they will always do it.

10. If they refuse, do not dispute with them, but tell it to your Parents. If you are in the right, they will chide them, and make them observe you at other times.

11. But be not too fond of making complaints; for then neither your Parents nor the servants will regard you.

12. If your superiors chide you, bear it with temper and humility. If you reply, let it be to say, you are sensible of your fault, and will not do the like again.

13. An undutiful answer would bring punishment and disgrace; but an obedient and respectful one, will occasion forgiveness and praise.

14. Whatever they order you to do, be ready in complying.

15. If they prevent you from doing what you desire, know it is for your good to be hindered; therefore do not murmur nor repine.

16. If they correct you, bear it with meekness: They love you, and will not do it but for your faults.

CHAP. III.

Of BEHAVIOUR *at* MEALS.

1. NOTHING ſhews the difference between a young Gentleman and a vulgar Boy ſo much as their Behaviour in eating.

2. Know the time of dinner, and be ready a quarter of an hour before.

3. Never come to the table hot, nor in a hurry.

4. Be in the room dreſſed, and ready before the company come in.

5. Advance to the table when grace is to be ſaid, and go to the lower end.

6. Obſerve where the Miſtreſs of the houſe ſits; the place directly oppoſite her is the lower end of the table.

7. Stand till every one is ſeated, and then ſit in the place appointed for you.

8. Do not immediately call to the ſervants; for they know their duty; and others muſt be ſerved before you.

9. Sit patiently till the company are helped, and you will not be forgotten.

 10. Never

10. Never attempt to help yourſelf to any thing.

11. Do not aſk till you ſee the company are all helped: then, if it happens you have been forgot, you will be ſerved.

12. Whatever is given you, be ſatisfied it is good, and deſire no other.

13. Eat it ſoberly and decently; and take great care to be cleanly.

14. Never ſpeak when you are eating.

15. If you want any thing of the ſervant, wait till he is at leiſure; never call when he is waiting on ſome other perſon.

16. Eat with your knife and fork, and never touch the meat with your fingers.

17. Never eat large mouthfuls, nor greedily.

18. Never deſire more after your Parents tell you, you have enough.

19. Never loiter over your victuals, nor keep your plate when others have done.

20. Eat ſilently and decently, not making a noiſe with your lips or mouth, as vulgar boys do.

21. Let your eye be upon your plate, not upon the diſhes, nor the company.

22. Wipe

22. Wipe your mouth often, that it be not greaſy: and lay your knife and fork upon your plate, that you do not ſoil the cloth.

23. Cut your bread, and break it, for it is vulgar to bite or gnaw it.

24. Take ſalt with the ſalt ſpoon, or elſe with a clean knife, not with that you are eating with, for that will foul the reſt.

25. Sit upright upon your chair, and never loiter in it, nor lean upon the table.

26. Do not laugh at table, much leſs ſneeze, cough, or yawn; but if you cannot avoid it, hold up the napkin or table-cloth before your face, and turn aſide from the table.

27. If what is given you be too hot, wait patiently for its cooling, that you may eat it with decency.

28. Pick bones clean, and leave them on your plate; they muſt not be thrown down, nor given to the dogs in the room.

29. In eating fruit, do not ſwallow the ſtones, but lay them and the ſtalks on one ſide of your plate, laying one of the leaves that came with the fruit over them.

 30. When

30. When you drink, bow to ſome one of the company, and ſay Sir, or Madam.

31. Stoop a little to your plate as you take each mouthful; it prevents greaſing yourſelf or the cloth.

32. Never regard what another has on his plate; it looks as if you wanted it.

33. Do not fix your eyes upon thoſe who are eating; it is unmannerly.

34. Before you drink, entirely empty your mouth, and do the ſame before you ſpeak.

35. Always wipe your mouth as ſoon as you have drank.

36. Chew your meat well before you ſwallow it; but do this decently, without making faces.

37. Let one mouthful be ſwallowed before you take up another.

38. If a bone hurts your mouth, or any thing ſticks in your teeth, hold up your napkin with your left hand, while you take it away with the other.

39. When you have dined with cleanlineſs, get up with decency; you are not to ſit at the table ſo long as the company.

40. When

40. When you are got from your ſeat, make a bow, and go to the ſervant, who will lead you out of the room, unleſs it is the pleaſure of your parents you ſhould ſtay longer.

PART III.

OF BEHAVIOUR IN COMPANY.

CHAP. I.

Of Behaviour *in* Company *at* Home.

1. ON coming home, enquire of the ſervants if there be any company; and let them tell your parents you are come.

2. Do not go into the room unleſs they order you.

3. When you are deſired to go in, do it with reſpect and politeneſs: As ſoon as you are within the door, bow; and going up ſoftly to your Parent, aſk what is his pleaſure with you.

4. When

4. When he orders you to ſit down, go to the loweſt part of the room.

5. If he orders you to ſit elſewhere, bow and obey him.

6. Sit in a genteel and eaſy poſture, do not ſtretch out your legs, nor loll: Put one hand in the boſom of your waiſtcoat, and let the other fall eaſily upon your knee.

7. Do not talk unleſs others ſpeak to you; then anſwer in few words and modeſtly.

8. When you are not ſpeaking, be attentive to what others ſay, keep it in your mind, but make no anſwer; and when the company is gone, you may ſpeak your opinion to your Parents.

9. Never ſtare at any one who is ſpeaking; but liſten with a decent behaviour.

10. Never ſing or whiſtle in company; theſe are idle tricks of vulgar children.

11. Make no wanton motions; but in all things regard decency.

12. When you ſtand, whether you be ſpeaking, or ſilent, ſtand ſtill.

13. Do not ſway or move your body about; but keep one hand in your boſom.

as

as directed before, and let the other fall with eaſe.

14. If you have occaſion to cough, turn from the company.

15. If you muſt ſneeze, turn aſide and hold up your handkerchief.

16. Both in coughing and ſneezing, make as little noiſe as poſſible.

17. Never yawn in company; for it looks as if you were tired of being with them.

18. If you cannot conquer it, turn aſide, and hide it as much as poſſible.

19. Seldom blow your noſe, and uſe your handkerchief for that purpoſe; and in this alſo, make as little noiſe as you can.

20. Never hawk and ſpit in a room; theſe are ill habits, and if you encourage them, they will grow upon you; if not, they will be eaſily ſtopped.

21. Never bite your nails.

22. Do not crowd to the fire, but ſit decently at a little diſtance from it.

23. Never lean upon another perſon's chair.

24. In ſeating yourſelf take care you leave the beſt places for the company, and never ſit with your back to any one.

25. Study your exerciſe when alone; and never read or look upon a book, in company.

26. If a letter ſhould be ſent to you, and requires to be read while you are in company, bow, and ſay, Gentlemen, or Ladies, I beg your pardon a few moments; then read it.

27. Never look into papers which lie about, nor fix your eyes upon another who is reading.

28. If other Children are in company, never whiſper with them.

29. Never laugh at what the company does not know, for it will ſeem as if you laughed at them.

30. Never frown as you ſit; for it will look as if you ſat unwillingly.

31. Always look pleaſed, but not merry, unleſs there is occaſion.

32. When you laugh, do not be loud; nothing ſhews a genteel perſon more than laughing decently.

33. When

33. When you walk with your parents or ſuperiors, give them the wall; and do not croud cloſe to them, but keep at a little diſtance.

34. Walk as they do, genteelly and regularly, not running, hopping, or ſkipping.

35. Look in the face of the perſon you ſpeak to, and the ſame when he ſpeaks to you; but do this modeſtly and decently.

36. Take care not to make faces, nor wink.

37. Appear always eaſy and pleaſed when you are in company; and in return, you will be amply rewarded, by the company being pleaſed with you.

CHAP. II.

Of Behaviour *in* Company *walking abroad.*

1. WHEN you are in company walking abroad, behave to them with the ſame reſpect as at home.

2. Be attentive to what they ſay, and walk quietly, and decently.

3. If

3. If the company, in paſſing by their acquaintance, bow, do you bow alſo, though you do not know the perſon; it is a reſpect to your company.

4. If you meet your companions, do not leave your company, to talk with them.

5. If you are to croſs a ſtreet, let the company go firſt, and you follow.

6. If you ſee any thing that ſurprizes you, do not ſtop to ſtare at it, but look upon it and paſs on.

7. Never, on any occaſion, run before, or lag far behind the company.

CHAP. III.

Of Behaviour *in walking alone.*

1. RESPECT yourſelf as much as others, and walk as decently alone as if others were with you.

2. Never whiſtle, or ſing, as you walk alone; for theſe are marks of clowniſhneſs and folly.

3. If

3. If you meet a rude or unmannerly boy, give him the way; you ſhould no more diſpute with ſuch than keep them company.

4. Behave with proper reſpect to all you meet.

5. Never inſult one that is leſs or weaker than yourſelf.

6. Never reflect upon any one for perſonal infirmities.

7. Never repeat vulgar jeſts againſt any perſons.

8. Treat your elders and ſuperiors with a becoming reſpect, and always give them the wall.

9. Run not in the way of ſuch as are paſſing.

10. Never fail to bow to thoſe you know, when you meet them, or paſs by them.

11. Take off your hat when any great perſon paſſes by, though you do not know him; it is a reſpect due to his rank.

12. When ſuch an one is going the ſame way, ſtand ſtill till he is paſſed by you.

13. When a ſuperior ſpeaks to you, take off your hat while you anſwer, and ſtand

without it reſpectfully till he goes from you.

14. Obſerve how Gentlemen walk the ſtreets, and walk like them; keep your hands quiet, and uſe no antic motions.

15. When you come near a mob, walk to the other ſide of the ſtreet, and never concern yourſelf about the matter.

PART IV.

OF KEEPING COMPANY.

CHAP. I.

Of keeping COMPANY *with other Boys.*

1. CHUSE for your Companions, the moſt decent, genteel, and good-humoured of your ſchool-fellows.

2. Avoid all ſuch as are clowniſh, dirty, rude, or cruel.

3. Never join a party in any miſchief.

4. Never mix with thoſe who torment dumb creatures in ſport.

5. Be

5. Be willing to oblige every one; but not ready to take offence at any.

6. If any one uſes you unkindly, deſpiſe him; and don't keep company with him afterwards.

7. Never quarrel, for it is the practice of vulgar cowardly boys, who have no education.

8. If you ſee your play-fellows do any thing wrong, tell them of it.

9. If you hear them ſpeak improper words, ſhew you are diſpleaſed, and never imitate them.

10. Be not proud of your birth; but ſhew reſpect to thoſe who are elder and have more learning.

11. Do not fret at the jeſts of your companions, if they ſometimes fall upon yourſelf.

12. Return a jeſt with another; but always with good manners.

13. Never reflect upon any one's dreſs.

14. Never take notice of bodily imperfections.

15. Never defraud your companions of the leaſt thing: Honeſty is ſhewn as much in trifles, as in great matters.

16. Be generous, but not fooliſh in your generoſity.

17. Give what you can ſpare; but don't part with what you ſhall want.

18. Do not interrupt others in doing their buſineſs.

19. Never engage in any dirty diverſions.

20. Never call any one by a reproachful name.

21. Never laugh at your companions, much leſs at ſtrangers.

22. When you ſpeak of others, let it be with reſpect; and if others ſpeak ill in your company, do not join with them.

23. Never tell out of School what happened in School.

24. Never repeat the converſation of your companions to breed miſchief.

25. Never tell to any one what you have heard in your own or any other family.

CHAP. II.

Of keeping COMPANY *with* MEN.

1. BY what we have directed among Boys, you will know what is proper when you are with men; they muſt be treated with more reſpect.

2. Never begin to ſpeak in ſuch company; but wait till you are ſpoken to.

3. When any one ſpeaks to you, riſe from your ſeat and wait till he has done, then anſwer.

4. Stand ſtill when you ſpeak, and look at the perſon you ſpeak to

5. Do not turn away your face, nor hold your hand before your mouth.

6. Speak ſlow, and not too loud.

7. Take care to pronounce your words diſtinctly.

8. Uſe few words, and know when to have done.

9. Wait the reply of the perſon, and whatever it be, hear it with good temper.

10. If he contradicts you, do not think of arguing with him; for more years must undoubtedly have made him wiser than yourself.

11. For the same reason, never do you contradict a man, for you want both his years and experience.

12. Don't be fond of talking of trifles, when you are admitted into company.

13. If those who speak have infirmities, do not mock them.

14. If you think they are mistaken, do not contradict them.

15. If a foolish thought is told when you are in company, pay not the least regard to it.

16. If any indecent word be spoken, let your looks shew, that you neither take notice, nor understand it.

17. If any one says a thing that you know to be wrong, do not contradict him.

18. Modesty and humility are the best things a boy in company can practise.

19. Never tell stories of your own exploits.

20. Do not tell any thing after fooliſh boys.

21. Never ſpeak while another is ſpeaking; but wait till he has done.

22. If another begins before you, don't try to ſilence him; but wait till he has done.

23. A boy will always get more good, and more credit, by hearing, than by talking.

24. If you did not liſten to the beginning of a diſcourſe, never aſk what it is about.

25. If you come in where perſons are talking, don't aſk what it is about, but liſten and learn.

26. When you ſpeak of any one preſent, do not point at him, but name his name.

27. Never laugh immoderately at a ſtory told by another perſon.

28. Never laugh at all at what you tell yourſelf.

29. Never ſpeak rudely to any one.

30. Never talk about any thing but what you know.

31. Always ſpeak of ſuch things modeſtly and decently.

32. If

32. If you are contradicted, do not be obſtinate in ſupporting what you ſaid.

33. When any thing is ſaid to you, anſwer it; but do not repeat the words.

34. If you are at a diſtance from the perſon who ſpeaks to you, go nearer before you anſwer; but not cloſe up to him.

RULES AND DIRECTIONS

FOR

I. An easy Posture in Standing.
II. A genteel Carriage in Walking and Saluting passing by.
III. To make a Bow at coming in, and going out of a Room.
IV. To offer or receive, and dance a Minuet.

WITH A SET OF

GENTEEL FIGURES OF MASTERS & MISSES,

In easy proper Attitudes adapted to the Rules.

CHAP. I.

See Figure I. fronting the Title of the Book.

Of STANDING.

1. IN order to attain a graceful manner in moving, it is firſt neceſſary to know how to ſtand ſtill,

2. Let the young Gentleman remember what he has read before, and he will ſoon accompliſh himſelf by what follows here.

3. Hold

3. Hold up your head, for on this depends all grace in motion or ſtanding.

4. While the head is upright, let it ſtand free and eaſy; to be ſtiff is almoſt as bad as to ſtoop.

5. While you hold up your head thus in an eaſy manner, it keeps the whole body upright.

6. If you poke your head forward, you will thruſt out your back at the ſame time, and will appear vulgar and ill-ſhaped.

7. When your head is eaſy and upright, and you ſtand without ſtooping, take care how you place your feet and your hands.

8. Always turn out your feet, becauſe that makes you ſtand firm, eaſy, and graceful.

9. A boy who turns his feet in, ſtands as if he was falling.

10. Let your feet be placed at a ſmall diſtance from one another, not too cloſe, nor too wide or ſpreading.

11. Put one hand eaſy and free into the boſom of your waiſtcoat, and the other under the flap of it.

12. Your right hand is beſt in your waiſtcoat, and your left under the flap.

13. Don't

13. Don't button more than the three loweſt buttons of your waiſtcoat, that your hand may not be raiſed too high.

14. Do not thruſt your hand into your breeches, as vulgar boys do, but let it fall with eaſe under the flap of your waiſtcoat.

CHAP. II.

FIGURE II.

Of WALKING and SALUTING, paſſing by.

1. HOLD up your head as you walk, in the ſame free and eaſy way as when you ſtand.

2. Hold your body upright alſo, and in a free eaſy poſture, fit for moving.

3. The hands muſt alſo be in an eaſy poſture.

4. Don't ſwing them about as you walk, but place them as when ſtanding, or any other eaſy way.

5. Don't lift up your leg too high; and bring it down with your knee ſtraight; this naturally raiſes the other.

6. If

6. If you bow to any one paſſing by, do it in this manner; raiſe the right hand to your hat gracefully.

7. Put your fore-finger as far as the crown, and your thumb under the brim, and then raiſe it from your head gracefully and eaſily.

8. Look to the perſon you bow to, and bend your body gently forward.

9. Hold your left arm ſtraight down by your ſide, neither drawing it forward nor backward.

10. Move the right leg, if the perſon be on the right ſide, and keep the other firm.

11. If the perſon be on the left ſide, move the left leg, and keep the right firm.

12. Let your body be bowed moderately, not too much.

Cunnet Sculp

1st The Courtsie

Canuel Sculp

2d. To Give or Receive.

Carrot Sculp.

3d. The Bow.

Cannot Sculp

4th Taking Leave

5.th So Offer or Receive

Cornwel Sculp.

6th Dancing the Minuett.

CHAP. II.

Fig. III.

Of making a Bow.

1. TAKE off your hat in the manner juſt directed, and bring it down to your knee, as you ſee by Figure 3.

2. Let the inſide of the hat front the perſon you bow to, and let your hand fall ſtraight down; which poſture ſhews the arm handſome.

3. Let both your arms now come a little forward: and bow your head and body together forward to the perſon or company.

4. As you caſt your eyes upon the perſon, when you begin to touch your hat, then bend them a little down.

5. Let your left leg bend a little to aſſiſt the right, in making the bow.

6. When you have bowed, reſt upon the leg that is foremoſt, and draw up your body eaſily; then put on your hat again.

CHAP. II.

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CHAP. IV.

FIG. IV.

Of taking LEAVE.

1. WHEN you are going to retire from any company, riſe gracefully and ſlowly from your ſeat, and take your hat.

2. Stand till the company ſee you are going.

3. As you ſtand, put your left hand in the boſom of your waiſtcoat, and hold your hat in the other.

4. Let your right arm fall ſtraight down, that your hat may hang as low as your knee.

5. In this poſture addreſs your eyes modeſtly to the principal perſon in the company, and bow retiring.

6. Make a genteel bow to the reſt.

7. Let your feet be placed at a moderate diſtance, and bow as we have before directed you, bending your eyes a little downward.

8. Keep the right knee ſtraight, and let the left reſt upon the fore part of the foot, that the heel may not touch the ground.

9. Then

9. Then draw this leg gently back; and after that let the heel come to the ground.

10. Then recover firmly on that heel, and draw your body upright.

11. Let your body riſe eaſy; and raiſe your eyes as your head riſes.

12. Never make any more bows than here directed, for they are only troubleſome.

CHAP. V.

FIG. V.

To offer or receive any Thing.

1. WHATEVER you give or receive, take it in your right hand.

2. Bow your head and body gently forward.

3. Let your body reſt upon the left leg, which muſt bend a little; then keeping the other ſtraight, let the heel of that foot touch the ground.

4. The right arm ſhould be held forward, and gently bent at the wriſt and elbow.

5. Keep your eyes upon your hand that is held out.

6. When you have given the thing, draw your arm back gently, and let it fall with eaſe into its right place.

7. Hold your hat under your left arm all this time, and let your arm fall ſtraight down over it; for there's no occaſion to ſqueeze it.

8. If you ſtay in the ſame place, draw your left leg ſideways, and riſe upon your left foot.

9. If you retire, raiſe up your body, and draw the right foot behind the left.

10. This gives a graceful motion; and you go back after it very handſomely.

11. When any thing is given you, bow, and receive it in the very ſame manner; and then retire as before directed.

CHAP. VI.

FIG. VI.

Of DANCING a MINUET.

1. REMEMBER what we have directed you before, for it all leads to this.

2. Let

2. Let your hat be eaſy and fit you well, ſo that it will keep ſteady without pinching you.

3. Put it on carefully, let it fall even upon your head, and almoſt cover your eye-brows.

4. Let the point of it come ſtraight over your left eye.

5. All the time you are dancing, look at your partner; but look with decency and modeſty.

6. Your right arm is to be raiſed eaſily and gracefully.

7. Your left arm muſt be raiſed with a leſs motion.

8. Keep your fingers moderately open upon your right hand.

9. Let it bend at the wriſt, and bend again at the elbow; but moderately in each place.

10. Always keep the fore part of your hand forward; and ſhew the palm a little opened.

11. Never clinch either of your hands, nor keep them too open.

12. To

12. To give both hands properly in a minuet, the left hand muſt be raiſed juſt in the ſame manner as the right.

13. When the left foot reſts upon its ball, the right obſerve eaſily gets its proper motion.

DIRECTIONS

FOR

YOUNG LADIES

TO ATTAIN

A GENTEEL CARRIAGE,

With a graceful Air, and eaſy Motion.

CHAP. I.

FIG. I.

To make a COURTESY.

1. HOLD yourſelf properly and eaſily upright.

2. Raiſe your head with a free air, not with a ſtiff formality.

3. Let your ſhoulders fall back with an eaſy air.

4. Let your arms fall eaſy to your waiſt, and keep them ſtraight to your ſides, not putting them backwards or forwards.

5. Lay

5. Lay your hands acroſs, and do not raiſe them too high, nor let them fall too low.

6. The point of the ſhape is the right place for them.

7. Let the hollow or inſide of your hands be turned towards your breaſt.

8. Let your fingers be a little open.

9. Bend your wriſt a little.

10. Turn with an eaſy air towards the perſon you are to compliment.

11. Step a little ſideways, with either foot.

12. Join the other to it.

13. Turn your eyes a little downward.

14. Being thus placed, bend ſoftly and gradually into a courteſy.

15. Riſe gently from it; and lift up your eyes as you draw up your head.

CHAP. II.

FIG. II.

To give or receive any Thing.

1. KEEP yourſelf upright.

2. Let your head be held up, and eaſy, and your ſhoulders fall eaſily.

3. Let

3. Let your left arm hang to your waiſt, bringing it a very little forward.

4. Bring the hand of that arm forward to the waiſt.

5. Let it be kept at the height of the point of your ſhape, and turn the palm of it inward.

6. Hold the right hand a little forward.

7. Bend it gently at the elbow, and a little at the wriſt.

8. Being in this genteel poſture, ſtep ſlowly and genteelly forward.

9. Don't come too near the perſon, nor ſtand at too great a diſtance.

10. You are not to crowd upon the perſon; nor are you to trouble her to come to you.

11. When you are come to a proper diſtance, make a courteſy as we have directed you.

12. Then preſent the right hand gently, withdraw it a little way; and then, with an eaſy motion, preſent it a little forwarder.

13. In this poſture give, or receive what is given.

14. When you have given or received it, withdraw your hand gently in a circular manner.

15. Place

15. Place it upon the other hand, and then you will be in the poſture of courtſying.

16. Making your courteſy exactly as we have deſcribed before.

17. If you leave the room after this, walk gently away.

18. When you come to the door, turn and make another courteſy.

19. Then retire at once, but gracefully.

CHAP. III.

FIG. III.

To WALK gracefully.

1. HOLD up your head without any ſtiffneſs.

2. Keep your whole perſon upright.

3. Let your ſhoulders fall eaſily.

4. Drop your arms eaſily and gracefully down to the waiſt.

5. Then place the hands on one another, with the palms turning upward, and a little inward.

6. Take

6. Take ſhort ſteps, and do not lift up your feet too high.

7. Let the foot that was up be brought down ſlowly, and with an eaſy motion.

8. In this manner you may eaſily courteſy to any one paſſing by.

9. Join the back foot to the fore one, then ſink gently, and riſe up again gradually: after this, continue walking as before.

10. Never ſtare as you walk, and always look down when you courteſy.

CHAP. IV.

Fig. IV.

Of DANCING.

1. REMEMBER how you have been inſtructed to walk and to courteſy, and you will, with great eaſe, learn to dance gracefully.

2. In dancing, let the head gently ſtoop a little toward one ſide.

3. Take care to make this ſtooping appear eaſy and graceful: If the head were upright,

upright, the figure would be ſtiff, and if ſtooping, very aukward: This gentle drop of the head is the right medium.

4. Don't look ſorrowful, nor fooliſhly merry; but chearfully modeſt.

5. Let your eyes neither ſtare nor be ſhut: but, in a moderate and modeſt manner, open.

6. Let the ſhoulders fall eaſy, and hold your arms ſtrait, at a little diſtance from your ſides.

7. Let your hands fall with eaſe to touch the ſkirt of your coat below the waiſt, and take hold of it gently.

8. Dont't let your elbows bend, nor yet let them be ſtiff.

9. Only take hold of your cloaths with your fore finger and thumb.

10. Keep the other fingers of both hands ſeparated a little way, but not gaping.

11. Take care your motion is not ſtiff and formal; but let your whole perſon have a little ſway ſideways.

12. Turn out your toes moderately, not ſo much as to appear difficult or prepoſterous.

13. Let

Cunliot Sculp.

Walking.

Cannot Sculp

1th

Caunet Sculp.

5th Giving a Hand in a Minuet.

Cannot Sculp.

6th Giving both Hands in a Minuet

13. Let all your figure appear light, and perfectly eaſy.

CHAP. V.

FIG. V.

How to give the HAND *in a* MINUET.

1. REMEMBER the former general directions, in all your air and motions.

2. When you are to give your hand, your body muſt reſt upon your left foot.

3. Take care you ſtand upon this foot light and eaſy.

4. Preſent your right hand forward.

5. Turn your hand gently and modeſtly towards your partner.

6. Look directly over the wriſt of your right hand at your partner.

7. Keep your ſhoulders at reſt, and eaſy.

8. Let your right arm be bent a little, but not ſtiffly nor forcibly.

9. Keep out your hand at a moderate diſtance from the body, and let your elbow bend not too ſharply.

10. Keep the fingers of your right hand ſeparated, but not wide.

11. Let the thumb and the fore finger come near one another, but not touch.

12. Thus give your hand with a graceful and eaſy motion.

13. When you withdraw your hand, let the arm be bent gently, and gracefully, as before.

14. At the ſame time this hand falls, raiſe the other in the like manner.

15. Turn the right foot moderately out, and ſo in one motion bend, riſe, and ſlide: This is the perfection of the Minuet.

CHAP. VI.

FIG. VI.

Of giving both HANDS *in a* MINUET.

1. OBSERVE all you have been directed already, and place yourſelf in a graceful eaſy poſture.

2. Then by degrees raiſe up both your arms.

3. They

3. They muſt be brought nearly as high as your ſhoulders, and they muſt drop at the elbow, and riſe from thence to the hand.

4. Take care you do all this gracefully.

5. Do not raiſe the hands too haſtily.

6. Nor ſtop in the motion, but bring them regularly and ſlowly to this poſture.

7. Turn both your hands to the hands of your partner, with an eaſy modeſt motion.

8. Till the hands are turned to the partner, let the motion of the arms be circular or rounding.

9. Look at your partner, not fearfully nor boldly.

10. Direct all your motions toward him with an eaſy freedom.

11. In all your motions obſerve to be guided by the muſic, keeping time exactly with it.

12. Never crowd your partner by coming too near him.

13. When you finiſh, do it gracefully, and without hurry or confuſion.

14. Pay your reſpects to the company in a graceful courteſy.

 15. Take

bars of the grate, drying their pocket handkerchiefs by the fire, and doing other ſuch like filthy buſineſſes before company.

How many people likewiſe pick their teeth with a clean fork, and then run it into the contents of a diſh, either to help themſelves or others! That there are ſuch practices among the vulgar is not to be wondered at; becauſe it may be ſuppoſed they have never been taught better; but for others to be guilty of them, who have had better breeding, is a matter of great aſtoniſhment. The truth is, ſuch offenſive practices are owing to ſelf-indulgencies; and from inattention, we reconcile ourſelves to filthy practices, without having a due regard to others; and what is more, they commonly increaſe with years, on a fancied claim to indulgence, when they ought moſt to be avoided.

SOME OBSERVATIONS

ON THE REAL USE AND ADVANTAGES OF

DANCING;

By Mr. LOCKE, the Chevalier DE RAMSAY, and GIOVANNI ANDREA GALLINI.

'NOTHING, ſays Mr. Locke, in his 'Treatiſe of Education, appears to me to 'give children ſo much becoming confidence 'and behaviour, and ſo to raiſe them to the 'converſation of thoſe above their age, as 'Dancing. I think they ſhould be taught 'to dance as ſoon as they are capable of 'learning it; for though this conſiſts only 'in outward gracefulneſs and motion, yet, 'I know not how, it gives children manly 'thoughts, and carriage, more than any 'thing.' And again he ſays, 'Dancing, 'being that which gives graceful motions 'to all your lives, and above all things 'manlineſs, and a becoming confidence to 'young children, I think it cannot be 'learned too early, after they are once ca-

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'pable of it. But you muſt be ſure to have 'a good Maſter, that knows and can teach 'what is graceful and becoming, and what 'gives a freedom and eaſineſs to all the 'motions of the body. One that teaches 'not this, is worſe than none at all; natural 'aukwardneſs being much better than apiſh 'affected poſtures; and I think it much 'more paſſable to pull off the hat and make 'a leg, like an honeſt country gentleman, 'than like an ill-faſhioned dancing maſter. 'For as for the gigging and figures of a 'dance, I count it little or nothing better 'than as it tends to perfect graceful car-'riage.'

The Chevalier De Ramſay, Author of Cyrus's Travels, in his Plan of Education for a young Prince, ſays, 'To the ſtudy of 'Poetry ſhould be joined that of the three 'Arts of Imitation. The Ancients repre-'ſented the paſſions, by geſts, colours, and 'ſounds. Xenophon tells us of ſome won-'derful effects of the Grecian Dances, and 'how they moved and expreſſed the paſſions. 'We have now loſt the perfection of that 'art; and all that remains, is only what is

'neceſſary

'neceſſary to give a handſome action and 'air to a young gentleman. This ought 'not to be neglected, becauſe on the exter-'nal figure and appearance depends often 'the regard we have to the internal qua-'lities of the mind. A graceful behaviour 'in the Houſe of Lords and Commons, 'commands the attention of a whole As-'ſembly."

Giovanni Andrea Gallini, Director of the Dances at the Royal Theatre in the Hay-market, London, in his curious Treatiſe on that ſubject, lately publiſhed, * ſays, nothing is more confeſſed, than that this branch of breeding qualifies perſons for preſenting themſelves with a good grace. To whom can it be unknown that a favourable prepoſſeſſion at the firſt ſight is often of the higheſt advantage, and that the power of the firſt impreſſions is not eaſily ſurmountable.

In aſſemblies, or places of public reſort, when we ſee a perſon of a genteel carriage

* In which, to uſe the words of the Author of the Review, the Reader will find an extremely pretty critical Treatiſe upon Taſte, Action, and the juſt Repreſentation of Sentiment and Paſſion.

or

or preſence, he attracts our regard and liking, whether he be a foreigner or one of this country. At Court, even, a graceful addreſs, and an air of eaſe, will more diſtinguiſh a man from the croud, than the richeſt cloaths that money may purchaſe, but never can give that air to be acquired only by education.

But of all the people in the world, the Britiſh would certainly be the moſt in the wrong not to pay ſtrict regard to this part of education; ſince none have more conſpicuouſly the merit of figure and perſon; and it would in them be a ſort of ingratitude to Nature, who has done ſo much for them, not to do a little more for themſelves, in acquiring an accompliſhment, the utility of which has been acknowledged in all ages, and in all countries, and eſpecially by the greateſt and moſt ſenſible men in their own.

As to the Ladies, there is one light in which, perhaps, they would not do amiſs to own the practice of this art, beſides that of mere diverſion or improvement of their deportment: It is that of its being highly ſerviceable to their health, and to what it

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can never be expected they ſhould be indifferent about, their beauty, it being the beſt and ſureſt way of preſerving or even giving it to their whole perſon.

It is in Hiſtory a ſettled point, that beauty was no where more flouriſhing, than among ſuch people as cultivated and encouraged exerciſe, eſpecially in the fair ſex. The various Provinces and Governments in Greece all agreed, ſome in a leſs, ſome in a greater degree, in making exerciſe a point of female education. The Spartans carried this perhaps to an exceſs, ſince the training of the children of that ſex, hardly yielded to that of the male in laborioufneſs and fatigue. Be this confeſſed to be an extreme; but then it was in ſome meaſure compenſated by its being univerſally allowed, that the Spartan women owed to it that beauty in which they excelled the reſt of the Grecian women, who were themſelves held in that point preferable to the reſt of the world. But as the beſt habit of body is ever inſeparable from the greateſt perfection of beauty, of which its poſſeſſor is

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ſuſceptible, it very naturally followed, that the good plight to which exerciſe brought and preſerved the females, gave alſo to their ſhape that delicacy and ſuppleneſs, and to their motion that graceful agility, which characterize the Grecian Beauties, and diſtinguiſh them for that nymph-ſtyle of figure, which we to this day admire in the deſcription of their Hiſtorians, of their Poets, or in the repreſentations that yet remain to us in their ſtatues or other monuments of antiquity.

We find that the chace, their foot races, and more eſpecially dancing, principally compoſed the amuſement of the young Ladies of Greece; no maxim ever more practically prevailed, than that ſloth and inactivity was equally the parent of diſeaſes of the body, as of vices of the mind; agreeable to which, one of the greateſt phyſicians now in Europe, the celebrated Tronchin, while at Paris, vehemently declaimed againſt this falſe delicacy and averſion to exerciſe; from which the Ladies, eſpecially of the higher rank of life, derived their bad habits of body, their pale colour,

colour, with all the principles of weakneſs, and of a puny diſeaſed conſtitution, which they neceſſarily entail on their innocent children; thence it was that he condemned the uſing of one's ſelf too much to coaches or chairs, which, he obſerved, lowers the ſpirits, thickens the humours, numbs the nerves, and cramps the liberty of circulation.

Conſidering the efficacy of exerciſe, and that faſhion has aboliſhed, or at leaſt confined among a very few, the more robuſt methods of amuſement, it can hardly be excuſed to neglect cultivating an art ſo innocent and ſo agreeable as that of dancing; as it at once unites in itſelf the three great ends of bodily improvement, of diverſion, and of healthy exerciſe.

Certainly thoſe of the fair ſex, who uſe exerciſe, will, in their exemption from a depraved or deficient appetite, in the freſhneſs or in the glow of their colour, in the firmneſs of their make, in the advantages to their ſhape, in the goodneſs in general of their conſtitution, find themſelves not ill repaid for conquering any ill habit of falſe

delicacy and ſloth, to which ſo many, otherwiſe fine young Ladies, owe the diſorders of their ſtomach, their pale ſickly hue, and that languid ſtate of health, which muſt interrupt all their pleaſures, and even endanger their lives. Theſe are neither ſtrained nor far-fetched conſequences.

Dancing not only furniſhes the fair-ſex (whoſe ſphere of exerciſe is naturally more confined than that of the men) with a ſalutary amuſement, but gives them the beſt opportunity of diſplaying their native graces, and where only the gentleſt exerciſe is requiſite, the minuet offers itſelf with the greateſt effect, and when elegantly executed, forms one of the moſt agreeable ſights either in private or public aſſemblies.

There is no ſpecifying the Rules for attaining the Art of Dancing, becauſe almoſt every individual learner requires different inſtructions.

But there is one point of great importance to all the Ladies eſpecially, which is ever ſtrictly recommended in teaching the minuet, but which, in fact, like moſt of the other graces of that dance, extends to other occaſions

occaſions of appearance in life. This point is the eaſy and noble port of the head: Many very pretty Ladies loſe much of the effect of their beauty, and of the power of the firſt impreſſions, as they enter a room or public aſſembly, by a vulgar or improper carriage of the head; either poking the neck or ſtooping the head, or in the other extreme of holding it up too ſtiff, on their mamma's perpetually teazing remonſtrance of *hold up your Head, Miſs*: without conſidering that merely bridling, without the eaſy grace of a free play, is a worſe fault than that of which ſhe would have been corrected.

Certainly, nothing can give a more noble air to the whole perſon, than the head finely ſet, and turning gracefully with every natural occaſion for turning it, without affectation, or ſtiffly pointing the chin, as if to ſhew which way the wind ſets.

It ſhould alſo be recommended to the dancers of the minuet, ever to have an expreſſion of that ſort of gaiety and chearfulneſs of countenance, which will give it even an amiable and noble frankneſs. No-

thing can be more out of character, or even diſpleaſing, than a froward or even too penſive look. There might be a ſprightly vacancy, an openneſs in the face, without the leaſt tincture of any indecent air of levity; as there may be a captivating modeſty, without any of the baſhfulneſs which ariſes either from low breeding, or no breeding at all.

Beauty and the Beaſt;

AN

ENTERTAINING MORAL TALE.

FROM THE FRENCH.

THERE was once a very rich Merchant, who had ſix Children, three Sons and three Daughters; being a man of ſenſe, he ſpared no coſt for their education, but gave them all kinds of Maſters. His daughters were extremely handſome, eſpecially the youngeſt; when ſhe was little, every body admired her, and called her '*The Little Beauty*;' ſo that, as ſhe grew up, ſhe ſtill went by

by the name of *Beauty*, which made her ſiſters very jealous. The youngeſt, as ſhe was handſomer, was alſo better than her ſiſters. The two eldeſt had a great deal of pride, becauſe they were rich. They gave themſelves ridiculous airs, and would not viſit other merchants' daughters, nor keep company with any but perſons of quality. They went out every day upon parties of pleaſure, balls, plays, concerts, &c. and laughed at their youngeſt ſiſter, becauſe ſhe ſpent the greateſt part of her time in reading good books. As it was known that they were great fortunes, ſeveral eminent merchants made their addreſſes to them; but the two eldeſt ſaid, they would never marry, unleſs they could meet with a Duke or an Earl at leaſt. Beauty very civilly thanked them that courted her, and told them ſhe was too young yet to marry, but choſe to ſtay with her father a few years longer.

All at once the merchant loſt his whole fortune, excepting a ſmall country-houſe at a great diſtance from town, and told his children, weeping, they muſt go there and

work for their living. The two eldeſt anſwered, that indeed they would not leave the town, for they had ſeveral lovers who they were ſure would be glad to have them, though they had no fortune; but the good Ladies were miſtaken, for their lovers ſlighted and forſook them in their poverty. As they were not beloved, on account of their haughtineſs, every body ſaid, they do not deſerve to be pitied, we are very glad to ſee their pride humbled, let them go and give themſelves quality airs in milking their cows, and minding their dairy. But, added they, we are extremely concerned for Beauty, ſhe was ſuch a charming, ſweet tempered creature, ſpoke ſo kind to people, and was of ſuch an affable, obliging behaviour. Nay, ſeveral gentlemen would have married her, though they knew ſhe had not a penny; but ſhe told them ſhe could not think of leaving her poor father in his misfortunes, but was determined to go along with him into the country, to comfort and attend him. Poor Beauty at firſt was ſadly grieved at the loſs of her fortune; but, ſaid ſhe to herſelf,

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were I to cry ever ſo much, that would not make things better; I muſt try to make myſelf happy without a fortune. When they came to their country-houſe, the merchant and his three ſons applied themſelves to huſbandry and tillage; and Beauty roſe at four in the morning, and made haſte to have the houſe clean, and dinner ready for the family. In the beginning, ſhe found it very difficult, for ſhe had not been uſed to work as a ſervant, but in leſs than two months ſhe grew ſtronger, and healthier than ever. After ſhe had done her work, ſhe read, played on the harpſichord, or elſe ung whilſt ſhe ſpun. On the contrary, her two ſiſters did not know how to ſpend their time; they got up at ten, and did nothing but ſaunter about the whole day, lamenting the loſs of their fine cloaths and acquaintance. Do but ſee our youngeſt ſiſter, ſay they one to the other, what a poor, ſtupid, mean ſpirited creature ſhe is, to be contented with ſuch an unhappy, diſmal ſituation. The good merchant was of quite a different opinion; he knew very well that Beauty outſhone her ſiſters in her perſon as well

well as her mind, and admired her humility and induſtry, but above all her meekneſs and patience; for her ſiſters not only left her all the work of the houſe to do, but inſulted her every moment.

The family had lived about a year in this retirement, when the merchant received a letter, with an account that a veſſel, on board of which he had effects, was ſafely arrived. This news had like to have turned the heads of the two eldeſt daughters, who immediately flattered themſelves with the hopes of returning to town, for they were quite weary of a country life; and when they ſaw their father ready to ſet out, they begged him to buy them new gowns, head-dreſſes, ribbons, and all manner of trifles; but Beauty aſked for nothing, as ſhe thought to herſelf, that all the money her father was going to receive, would ſcarcely be ſufficient to purchaſe every thing her ſiſters wanted. What will you have, Beauty? ſaid her father. Since you have the goodneſs to think of me, anſwered ſhe, be ſo kind as to bring me a roſe, for as none grow hereabouts, they are a kind of rarity. Not that

Beauty

Beauty cared for a roſe, but ſhe aſked for ſomething, leſt ſhe ſhould ſeem by her example to condemn her ſiſters' conduct, who would have ſaid ſhe did it only to look particular. The good man went on his journey, but when he came there, they went to law with him about the merchandiſe, and after a great deal of trouble and pains to no purpoſe, he came back as poor as before.

He was within thirty miles of his own houſe, thinking on the pleaſure he ſhould have in ſeeing his children again, when going through a large foreſt he loſt himſelf. It rained and ſnowed terribly; beſides, the wind was ſo high, that it blew him twice off his horſe, and night coming on, he began to apprehend being either ſtarved to death with cold and hunger, or elſe devoured by the wolves, whom he heard howling all around him, when, on a ſudden, looking through a long walk of trees, he ſaw a light at ſome diſtance, and going on a little farther, perceived it came from a palace, illuminated from top to bottom. The merchant returned God thanks for this happy diſcovery, and

haſted

haſted to the place, but was greatly ſurpriſed at not meeting with any one in the out-courts. His horſe followed him, and ſeeing a large ſtable open, went in, and finding both hay and oats, the poor beaſt, who was almoſt famiſhed, fell to eating very heartily; the merchant tied him up to the manger, and walked towards the houſe, where he ſaw no one, but entering into a large hall, he found a good fire, and a table plentifully ſet out, with but one cover laid. As he was quite wet through with the rain and ſnow, he drew near the fire to dry himſelf. I hope, ſaid he, the maſter of the houſe, or his ſervants, will excuſe the liberty I take; I ſuppoſe it will not be long before ſome of them appear.

He waited a conſiderable time, till it ſtruck eleven, and ſtill nobody came; at laſt he was ſo hungry, that he could ſtay no longer, but took a chicken and eat it at two mouthfulls, trembling all the while. After this he drank a few glaſſes of wine, and growing more courageous, he went out of the hall, and croſſed through ſeveral grand apartments with magnificent furniture, till he

he came into a chamber, which had an exceeding good bed in it, and as he was very much fatigued, and it was paſt midnight, he concluded it was beſt to ſhut the door and go to bed.

It was ten the next morning before the merchant awaked, and as he was going to riſe, he was aſtoniſhed to ſee a good ſuit of cloaths in the room of his own, which were quite ſpoiled; certainly, ſaid he, this palace belongs to ſome kind fairy, who has pitied my diſtreſs. He looked through a window, but inſtead of ſnow ſaw the moſt delightful arbours, interwoven with the beautifulleſt flowers that were ever beheld. He then returned into the great hall, where he had ſupped the night before, and found ſome chocolate ready made on a little table. Thank you, good madam fairy, ſaid he aloud, for being ſo careful as to provide me a breakfaſt; I am extremely obliged to you for all your favours.

The good man drank his chocolate, and then went to look after his horſe; but paſſing through an arbour of roſes, he remembered Beauty's requeſt to him, and gathered a branch

a branch on which were ſeveral; immediately he heard a great noiſe, and ſaw ſuch a frightful beaſt coming towards him, that he was ready to faint away. You are very ungrateful, ſaid the Beaſt to him, in a terrible voice; I have ſaved your life by receiving you into my caſtle, and in return, you ſteal my roſes, which I value beyond any thing in the univerſe, but you ſhall die for it; I give you but a quarter of an hour to prepare yourſelf, and ſay your prayers. The merchant fell on his knees, and lifting up both his hands,—My Lord, ſaid he, I beſeech you to forgive me; indeed I had no intention of offending you in gathering a roſe for one of my daughters, who deſired me to bring her one. My name is not my Lord, replied the monſter, but Beaſt; I don't love compliments, not I; I like people ſhould ſpeak as they think; therefore do not imagine I am to be moved by any of your flattering ſpeeches: But you ſay you have got daughters; I will forgive you, on condition that one of them comes voluntarily and ſuffers for you. Let me have no diſputing, but go about your buſineſs, and

ſwear, that if your daughter refuſes to die in your ſtead, you will return within three months. The merchant had no mind to ſacrifice his daughters to the ugly monſter, but he thought, in obtaining this reſpite, he ſhould have the ſatisfaction of ſeeing them once more, ſo he promiſed, upon oath, he would return, and the Beaſt told him he might ſet out when he pleaſed, but, added he, you ſhall not depart empty handed; go back into the room where you lay, and you will ſee a great empty cheſt, fill it with whatever you like beſt, and I will ſend it to your home, and at the ſame time the Beaſt withdrew. Well, ſaid the good man to himſelf, if I muſt die, I ſhall have the comfort, at leaſt, of leaving ſomething to my poor children.

He returned to the bed-chamber, and finding a great quantity of broad pieces of gold, he filled the great cheſt the Beaſt had mentioned, locked it, and afterwards took his horſe out of the ſtable, leaving the palace with as much grief as he had entered it with joy. The horſe, of his own accord, took one of the roads of the foreſt, and in

a few hours the good man was at home. His children came round him, but inſtead of receiving their embraces with pleaſure, he looked on them, and holding up the branch he had in his hands, he burſt into tears. Here, Beauty, ſaid he, take theſe roſes, but little do you think how dear they are like to coſt your unhappy father; and then related his fatal adventure. Immediately the two eldeſt ſet up lamentable outcries, and ſaid all manner of ill-natured things to Beauty, who did not cry at all. Do but ſee the pride of that little wretch, ſaid they; ſhe would not aſk for fine cloaths, as we did; but no, truly, Miſs wanted to diſtinguiſh herſelf, ſo now ſhe will be the death of our poor father, and yet ſhe does not ſo much as ſhed a tear. Why ſhould I? anſwered Beauty, it would be very needleſs, for my father ſhall not ſuffer upon my account; ſince the monſter will accept of one of his daughters, I will deliver myſelf up to all his fury, and I am very happy in thinking that my death will ſave my father's life, and be a proof of my tender love for him. No, ſiſter, ſaid her three brothers, that

that ſhall not be, we will go find the monſter, and either kill him, or periſh in the attempt. Do not imagine any ſuch thing, my ſons, ſaid the merchant, the Beaſt's power is ſo great, that I have no hopes of your overcoming him: I am charmed with Beauty's kind and generous offer, but I cannot yield to it; I am old, and have not long to live, therefore ſhall only loſe a few years, which I regret for your ſakes alone, my dear children. Indeed, father, ſaid Beauty, you ſhall not go to the palace without me, you cannot hinder me from following you. It was to no purpoſe all they could ſay, Beauty ſtill inſiſted on ſetting out for the fine palace, and her ſiſters were delighted at it, for her virtues made them envious and jealous.

The merchant was ſo affected at the thoughts of loſing his daughter, that he had quite forgot the cheſt-full of gold, but at night when he retired to reſt, no ſooner had he ſhut his chamber-door, than to his great aſtoniſhment, he found it by his bed-ſide; he was determined, however, not to tell his children that he was grown rich,

becauſe they would have wanted to return to town, and he was reſolved not to leave the country; but he truſted Beauty with the ſecret, who informed him, that two gentlemen came in his abſence, and courted her ſiſters; ſhe begged her father to conſent to their marriage, and give them fortunes; for ſhe was ſo good, that ſhe loved them, and forgave them from her heart all the injuries they had ever done her; yet, when Beauty went with her father, theſe two wicked creatures rubbed their eyes with an onion to force ſome tears, but her brothers were really concerned: Beauty was the only one who did not ſhed tears at parting, becauſe ſhe would not increaſe their uneaſineſs.

The horſe took the direct road to the palace, and towards evening they perceived it illuminated as at firſt. The horſe went of himſelf into the ſtable, and the good man and his daughter came into the great hall, where they found a table ſplendidly ſerved up, and two covers. The merchant had no heart to eat, but Beauty, endeavouring to appear chearful, ſat down to table, and

helped

helped him. Afterwards, thought ſhe to herſelf, the Beaſt ſurely has a mind to fatten me before he eats me, ſince he provides ſuch plentiful entertainment. When they had ſupped, they heard a great noiſe, and the merchant, all in tears, bid his poor child farewell, for he thought it was the Beaſt. Beauty was ſadly terrified at his horrid form, but ſhe took courage as well as ſhe could, and the monſter having aſked her if ſhe came willingly, ye—e—es, ſaid ſhe, trembling; "you are very good, and I am greatly obliged to you; honeſt man, go your ways to-morrow morning, but never think of coming here again. Farewell, Beauty." Farewell, Beaſt, anſwered ſhe; and immediately the monſter withdrew. Oh, daughter, ſaid the merchant, embracing Beauty, I am almoſt frightened to death; believe me you had better go back, and let me ſtay here: No, father, ſaid Beauty, in a reſolute tone, you ſhall ſet out to-morrow morning, and leave me to the care and protection of Providence. They went to bed, and thought they ſhould not cloſe their eyes all night; but ſcarce

were they laid down when they fell faſt aſleep, and Beauty dreamed, a fine Lady came, and ſaid to her, I am pleaſed, Beauty, with your piety for your father; the good action you have performed, in giving up your own life to ſave his, ſhall not go unrewarded. Beauty waked, and told her father her dream, and though it helped to comfort him a little, yet he could not help crying bitterly, when he took leave of his dear child.

As ſoon as he was gone, Beauty ſat down in the great hall, and fell a crying likewiſe; but as ſhe was miſtreſs of a great deal of reſolution, ſhe recommended herſelf to God, and reſolved not to be uneaſy the little time ſhe had to live, for ſhe firmly believed the Beaſt would eat her up that night.

However, ſhe thought ſhe might as well walk about till then, and view this fine caſtle, which ſhe could not help admiring; it was a delightful pleaſant palace, and ſhe was extremely ſurpriſed at ſeeing a door, over which was wrote, "BEAUTY'S APARTMENT." She opened it haſtily, and was quite dazzled with the magnificence that reigned

reigned throughout; but what chiefly took up her attention, was a large library, a harpſichord and ſeveral muſic books.—Well, ſaid ſhe to herſelf, I ſee they will not let my time hang heavy upon my hands for want of amuſement. Then ſhe reflected, "Were I but to ſtay here a day, there "would not have been all theſe prepara-"tions." This conſideration inſpired her with freſh courage; opening the library, ſhe took up a book, and read theſe words in letters of gold:

"Welcome, Beauty, baniſh fear,
"You are Queen and Miſtreſs here:
"Speak your wiſhes, ſpeak your will,
"Swift obedience meets them ſtill."

Alas! ſaid ſhe, with a ſigh, there is nothing I deſire ſo much as to ſee my poor father, and know what he is doing; ſhe had no ſooner ſaid this, than caſting her eyes on a great looking-glaſs, to her great amazement, ſhe ſaw her own home, where her father arrived with a very dejected countenance; her ſiſters went to meet him, and notwithſtanding their endeavours to appear

ſorrowful,

ſorrowful, their joy, felt for having got rid of their ſiſter, was viſible in every feature: A moment after, every thing diſappeared, and Beauty's apprehenſions of fear, at this proof of the Beaſt's complaiſance, were greatly abated.

At noon ſhe found her dinner ready, and while at table, was entertained with an excellent concert of muſic, though without ſeeing any body: but at night, as ſhe was going to ſit down to ſupper, ſhe heard the noiſe the Beaſt made, and could not help being ſadly terrified. Beauty, ſaid the monſter, will you give me leave to ſee you ſup? That is as you pleaſe, anſwered Beauty, trembling. No, replied the Beaſt, you alone are miſtreſs here; you need only bid me be gone, if my preſence is troubleſome, and I will immediately withdraw: But, tell me, do you not think me very ugly? That is true, ſaid Beauty, for I cannot tell a lie, but I believe you are very good-natured. So I am, ſaid the monſter, but then, beſides my uglineſs, I have no ſenſe; I know very well, that I am a poor, ſilly, ſtupid creature. 'Tis no ſign of folly

to

to think ſo, replied Beauty, for never did a fool know this, or had ſo humble a conceit of his own underſtanding. Eat, then, Beauty, ſaid the monſter, and endeavour to amuſe yourſelf in your palace, for every thing here is yours, and I ſhould be very uneaſy, if you were not happy. You are very obliging, anſwered Beauty; I own I am pleaſed with your kindneſs, and when I conſider that, your deformity ſcarce appears. Yes, yes, ſaid the Beaſt, my heart is good, but ſtill I am a monſter. Among mankind, ſays Beauty, there are many that deſerve that name more than you, and I prefer you, juſt as you are, to thoſe, who, under a human form, hide a treacherous, corrupt, and ungrateful mind. If I had ſenſe enough, replied the Beaſt, I would make a fine compliment to thank you, but I am ſo dull, that I can only ſay I am greatly obliged to you. Beauty ate a hearty ſupper, and had almoſt conquered her dread of the monſter; but ſhe had like to have fainted away, when he ſaid to her, Beauty, will you be my wife? She was for ſome time before ſhe durſt anſwer, for ſhe was

afraid

afraid of making him angry, if ſhe refuſed. At laſt, however, ſhe ſaid, trembling, no, Beaſt. Immediately the poor monſter went to ſighing, and made ſuch a horrid hiſſing, that the whole palace echoed. But Beauty ſoon recovered her fright, for the Beaſt having ſaid, in a mournful voice, 'Farewell, Beauty, then,' left the room; he only turned back, now and then, to look at her as he went out.

When Beauty was alone, ſhe felt a great deal of compaſſion for the poor Beaſt.—Alas! ſaid ſhe, 'tis a thouſand pities any thing ſo good-natured ſhould be ſo extremely ugly.

Beauty ſpent three months very contentedly in the palace: Every evening the Beaſt paid her a viſit, and talked to her during ſupper, very rationally, with plain good common ſenſe, but never with what the world calls wit; and Beauty daily diſcovered ſome valuable qualifications in the monſter, and ſeeing him often, had ſo accuſtomed her to his deformity, that far from dreading the time of his viſit, ſhe would often look on her watch to ſee when it would

would be nine, for the Beaſt never miſſed coming at that hour. There was but one thing which gave Beauty any concern, which was, that every night before ſhe went to bed, the monſter always aſked her, if ſhe would be his wife. One day ſhe ſaid to him, Beaſt, you make me very uneaſy; I wiſh I could conſent to marry you, but I am too ſincere to make you believe that will ever happen; I ſhall always eſteem you as a friend; endeavour to be ſatisfied with this. I muſt, ſaid the Beaſt, for, alas! I know too well my own misfortune, but then I love you with the tendereſt affection: However, I ought to think myſelf happy, that you will ſtay here; promiſe me never to leave me. Beauty bluſhed at theſe words; ſhe had ſeen in her glaſs, that her father had pined himſelf ſick for her loſs, and ſhe longed to ſee him again. I could, anſwered ſhe, indeed, promiſe never to leave you entirely, but I have ſo great a deſire to ſee my father, that I ſhall fret myſelf to death if you refuſe me that ſatisfaction. I had rather die myſelf, ſaid the monſter, than give you the leaſt uneaſineſs:

I will ſend you to your father; you ſhall remain with him, and your poor Beaſt will die with grief. No, ſaid Beauty, weeping, I love you too well to be the cauſe of your death: I give you my promiſe to return in a week: You have ſhewn me that my ſiſters are married, and my brothers gone to the army; only let me ſtay a week with my father, as he is alone. You ſhall be there to-morrow morning, ſaid the Beaſt, but remember your promiſe; you need only lay your ring on a table when you go to bed when you have a mind to come back. Farewell, Beauty. The Beaſt, as uſual, ſighed, bidding her good night, and Beauty went to bed very ſad at ſeeing him ſo afflicted. When ſhe waked the next morning, ſhe found herſelf at her father's, and having rang a little bell, that was by her bedſide, ſhe ſaw the maid come, who, the moment ſhe ſaw her, gave a loud ſhriek, at which the good man ran up ſtairs, and thought he ſhould have died with joy to ſee his dear daughter again. He held her faſt locked in his arms above a quarter of an hour. As ſoon as the firſt tranſports were over, Beauty began to think

of

of riſing, and was afraid ſhe had no cloaths to put on; but the maid told her, that ſhe had juſt found, in the next room, a large trunk full of gowns, covered with gold and diamonds. Beauty thanked the good Beaſt for his great care, and taking one of the plaineſt of them, ſhe intended to make a preſent of the reſt to her ſiſters. She ſcarce had ſaid ſo when the trunk diſappeared. Her father told her, that the Beaſt inſiſted on her keeping them for herſelf, and immediately both gowns and trunk came back again.

Beauty dreſſed herſelf, and in the mean time they ſent to her ſiſters, who haſted thither with their huſbands. They were both of them very unhappy. The eldeſt had married a gentleman extremely handſome indeed, but ſo fond of his own perſon, that he was full of nothing elſe but his own dear ſelf, and neglected his wife. The ſecond had married a man of wit, but he only made uſe of it to plague and torment every body, and his wife moſt of all. Beauty's ſiſters ſickened with envy, when they ſaw her dreſſed like a Princeſs, and more beau-

tiful than ever, nor could all her obliging affectionate behaviour ſtifle their jealouſy, which was ready to burſt when ſhe told them how happy ſhe was. They went down into the garden to vent it by tears, and ſaid one to the other, in what is this little creature better than us, that ſhe ſhould be ſo much happier? Siſter, ſaid the eldeſt, a thought juſt ſtrikes into my mind; let us endeavour to detain her above a week, and perhaps the ſilly monſter will be ſo enraged at her for breaking her word, that he will devour her. Right, ſiſter, anſwered the other, therefore we muſt ſhew her as much kindneſs as poſſible. After they had taken this reſolution, they went up, and behaved ſo affectionately to their ſiſter, that poor Beauty wept for joy. When the week was expired, they cried and tore their hair, and ſeemed ſo ſorry to part with her, that ſhe promiſed to ſtay a week longer.

In the mean time Beauty could not help reflecting on herſelf for the uneaſineſs ſhe was likely to coſt the poor Beaſt, whom ſhe ſincerely loved, and really longed to ſee again. The tenth night ſhe ſpent at her

father's

father's ſhe dreamed ſhe was in the palace garden, and that ſhe ſaw the Beaſt extended on the graſs-plot, who ſeemed juſt expiring, and in a dying voice reproached her with ingratitude. Beauty ſtarted out of her ſleep, and burſting into tears,—Am not I very wicked, ſaid ſhe, to act ſo unkindly to a Beaſt, that has ſtudied ſo much in every thing to give me pleaſure? Is it his fault if he is ſo ugly, and has ſo little ſenſe? He is kind and good, and that is ſufficient. Why could not I conſent to marry him? I ſhould be happier with this monſter than my ſiſters are with their huſbands, ſince it is neither wit, nor a fine perſon, in a huſband, that makes a woman happy; but virtue, ſweetneſs of temper, and complaiſance; and the Beaſt has all theſe valuable qualifications. It is true, I do not feel the tenderneſs of affection for him; but I find I have the higheſt gratitude, eſteem, and friendſhip, and I will not make him miſerable; were I to be ſo ungrateful, I ſhould never forgive myſelf. Beauty having ſaid this, roſe, put her ring on the table, and then laid down again; ſcarce was ſhe in bed

before ſhe fell aſleep, and when ſhe waked the next morning, ſhe was overjoyed to find herſelf in the Beaſt's palace. She put on one of the richeſt ſuits to pleaſe him, and waited for evening with the utmoſt impatience; at laſt the wiſhed for hour came, the clock ſtruck nine, yet no Beaſt appeared. Beauty then feared ſhe had been the cauſe of his death; ſhe ran crying and wringing her hands all about the palace, like one in deſpair; after having ſought for him every where, ſhe recollected her dream, and flew to the canal in the garden, where ſhe dreamed ſhe ſaw him. There ſhe found the poor Beaſt ſtretched out, quite ſenſeleſs, and as ſhe imagined dead. She threw herſelf upon him without any dread, and finding his heart beat ſtill, ſhe fetched ſome water from the canal, and poured it on his head. The Beaſt opened his eyes, and ſaid to Beauty, you forgot your promiſe, and I was ſo afflicted for having loſt you, that I reſolved to ſtarve myſelf; but ſince I have the happineſs of ſeeing you once more, I die ſatisfied. No, my dear Beaſt, ſaid Beauty, you muſt not die; live to be

my

my huſband; from this moment I give you my hand, and ſwear to be none but your's. Alas! I thought I had only a friendſhip for you, but the grief I now feel convinces me, that I cannot live without you.—Beauty ſcarce had pronounced theſe words, when ſhe ſaw the palace ſparkle with light, and fire-works, inſtruments of muſic, and every thing ſeemed to give notice of ſome great event, but nothing could fix her attention; ſhe turned to her dear Beaſt, for whom ſhe trembled with fear; but how great was her ſurprize! The Beaſt had diſappeared, and ſhe ſaw, at her feet, one of the loveliеſt Princes that eye ever beheld; who returned her thanks for having put an end to the charm, under which he had ſo long reſembled a Beaſt. Though this Prince was worthy of all her attention, ſhe could not forbear aſking where the Beaſt was. You ſee him at your feet, ſaid the Prince; a wicked Fairy had condemned me to remain under that ſhape, till a beautiful virgin ſhould conſent to marry me: The Fairy likewiſe enjoined me to conceal my underſtanding; thus there was only you in the

world generous enough to be won by the goodneſs of my temper; and in offering you my crown, I cannot diſcharge the obligations I have to you. Beauty, agreeably ſurpriſed, gave the charming Prince her hand to riſe; they went together into the caſtle, and Beauty was overjoyed to find in the great hall, her father and his whole family, whom the beautiful Lady, that appeared to her in a dream, had conveyed hither.

Beauty, ſaid this Lady, come and receive the reward of your judicious choice; you have preferred virtue before either wit or beauty, and deſerve to find a perſon in whom all theſe qualifications are united: You are going to be a great Queen; I hope the throne will not leſſen your virtue, or make you forget yourſelf. As to you, ladies, ſaid the Fairy to Beauty's ſiſters, I know your hearts, and all the malice they contain: Become two ſtatues, yet, under this transformation, ſtill retain your reaſon. You ſhall ſtand before your ſiſter's palace gate, and be it your puniſhment to behold her happineſs; and it will not be in your

power

power to return to your former ſtate, till you own your faults; but I am very much afraid that you will always remain ſtatues; pride, anger, gluttony, and idleneſs, are ſometimes conquered, but the converſion of a malicious and envious mind is a kind of miracle. Immediately the Fairy gave a ſtroke with her wand, and in a moment all that were in the hall were tranſported into the Prince's dominions; his ſubjects received him with joy; he married Beauty, and lived with her many years in perfect happineſs, becauſe it was founded on virtue.

SOME

AMUSEMENT

FOR OUR

LITTLE READERS,

(Who being now, 'tis preſumed, improved in their Manners,)

MAY NOT BE AMISS;

We have therefore extracted the following Piece of

HUMOROUS AND WITTY CONVERSATION,

From that much-admired Entertainment, entitled

THE TOY SHOP:

BY THE INGENIOUS

MR. DODSLEY,

WHO

In this gay, thoughtleſs age, has found the way,
In trifling things juſt morals to convey;
'Tis his at once to pleaſe, and to reform,
And give old Satire a new pow'r to charm.

INTRODUCTION.

Enter a Gentleman and two Ladies.

GENTLEMAN.

AND you have never been at this extraordinary Toy-ſhip, you ſay, madam?

1ſt Lady. No, Sir: I have heard of the man, indeed; but moſt people ſays he's a very impertinent, ſilly fellow.

Gent. That's becauſe he ſometimes tells them of their faults.

1ſt Lady. And that's ſufficient. I ſhould think any man impertinent that ſhould pretend to tell me of my faults, if they did not concern him.

Gent. Yes, Madam. But people that know him take no exceptions. And really, though ſome may think him impertinent, in my opinion he's very entertaining.

2d Lady.

2d Lady. Pray who is the man you are talking of? I never heard of him.

Gent. He's one who has lately ſet up a toy-ſhop, Madam, and is, perhaps, the moſt extraordinary perſon in this way that ever was heard of. He is a general ſatiriſt, yet not rude nor ill-natured. He has got a cuſtom of moralizing upon every trifle he ſells, and will ſtrike a leſſon of inſtruction out of a ſnuff-box, a thimble, or a cockle-ſhell.

1ſt Lady. Iſn't he craz'd?

Gent. Madam, he may be called a humoriſt, but he does not want ſenſe, I do aſſure you.

2d Lady. Methinks I ſhould be glad to ſee him.

Gent. I dare ſay you will be very much diverted. And, if you'll give me leave, I'll wait on you; I'm particularly acquainted with him.

2d Lady. What ſay you, Madam; ſhall we go?

1ſt Lady. I can't help thinking he's a coxcomb; however, to ſatisfy my curioſity, I don't care if I do.

Gent. I believe the coach is at the door.

2d Lady. I hope he won't affront us.

Gent. He won't deſignedly, I'm ſure, Madam. *Exeunt.*

The

The SCENE *opens, and discovers the* TOY-SHOP; *the* MASTER *ſtanding behind the Counter, looking over his Books.*

MASTER.

METHINKS I have had a tolerable good day of it to-day. A gold watch, five and thirty guineas—let me ſee—what did that watch ſtand me in?—* Where is it? O here: Lent to Lady Baſſet eighteen guineas upon her gold watch. Ay, ſhe died and never redeemed it.—A ſet of old china, five pounds—bought of an old cloaths man for five ſhillings. Right.—A curious ſhell for a ſnuff-box, two guineas—bought of a poor fiſher boy for a halfpenny: Now if I had offered that ſhell for ſixpence, nobody would have bought it. Well, thanks to the whimſical extravagance and folly of mankind; I believe

* Turning to another book backwards and forwards.

from theſe childiſh toys, and gilded baubles, I ſhall pick up a comfortable maintenance. For, really, as it is a trifling age, ſo nothing but trifles are valued in it. Men read none but trifling authors, purſue none but trifling amuſements, and contend for nothing but trifling opinions. A trifling fellow is preferr'd; a trifling woman admir'd. Nay, as if there were not real trifles enow, they now make trifles of the moſt ſerious and valuable things. Their time, their health, their money, their reputation, are trifled away. Honeſty is become a trifle, conſcience a trifle, honour a mere trifle, and religion the greateſt trifle of all.

Enter the Gentleman and two Ladies.

Maſt. Sir, your humble ſervant; I'm very glad to ſee you.

Gent. Sir, I am your's. I have brought you ſome cuſtomers here.

Maſt. You are very good, Sir. What do you pleaſe to want, Ladies?

1ſt Lady. Pleaſe to want! People ſeldom pleaſe to want any thing, Sir.

Maſt.

Maſt. O, dear Madam, yes; I always imagine when people come into a toy-ſhop, it muſt be for ſomething they pleaſe to want.

2d Lady. Here is a mighty pretty looking-glaſs: Pray, Sir, what's the price of it?

Maſt. This looking-glaſs, Madam, is the fineſt in all England. In this glaſs a coquet may ſee her vanity, and a prude her hypocriſy. Some Ladies may ſee more beauty than modeſty, more airs than graces, and more wit than good-nature. If a beau was to buy this glaſs, and look earneſtly in it, he might ſee his folly almoſt as ſoon as his finery. 'Tis true, ſome people may not ſee their generoſity in it, nor others their charity, yet it is a very clear glaſs. Some fine Gentlemen may not ſee their good manners in it, perhaps, nor ſome parſons their religion, yet it is a very clear glaſs. In ſhort, though every one that paſſes for a maid ſhould not happen to ſee a virgin in it, yet it may be a very clear glaſs, you know, for all that.

2d Lady. Yes, Sir, but I did not aſk you the virtues of it; I aſked you the price.

Maſt. It was neceſſary to tell you the virtues, Madam, in order to prevent your ſcrupling the price, which is five guineas; and for ſo extraordinary a glaſs, in my opinion, it is but a trifle.

2d Lady. Lord, I'm afraid to look in it, methinks, leſt it ſhould ſhew me more of my faults than I care to ſee.

1ſt Lady. Pray Sir, what can be the uſe of this very diminutive piece of goods here?

Maſt. This box, Madam? In the firſt place it is a very great curioſity, being the leaſt box that ever was ſeen in England.

1ſt Lady. Then a very little curioſity had been more proper.

Maſt. Right, Madam. Yet, would you think it? in this ſame little box, a courtier may depoſit his ſincerity, a lawyer may ſcrew up his honeſty, and a poet—may hoard his money.

Gent. Ha! ha! I will make a preſent of it to Mr. *Stanza* for the very ſame purpoſe.

2d Lady. Here's a fine perſpective glaſs. Now I think, Madam, in the country theſe are a very pretty amuſement.

Maſt. Oh! Madam, the moſt uſeful and diverting things imaginable, either in town or country. The nature of this glaſs, Madam, (pardon my impertinence in pretending to tell you what to be ſure you are as well acquainted with as myſelf) is this: If you look through at this end, every object is magnified, brought near, and diſcerned with the greateſt plainneſs; but turn it the other way, do you

ſee,

ſee, and they are leſſened, caſt at a great diſtance, and rendered almoſt imperceptible. Through this end it is that we look at our own faults; but when other people are to be examined, we are ready enough to turn the other. Through this end are viewed all the benefits and advantages we at any time receive from others; but if ever we happen to confer any, they are ſure to be ſhewn in their greateſt magnitude through the other. Through this end we enviouſly darken and contract the virtue, the merit, the beauty, of all the world around us; but fondly compliment our own with the moſt agreeable and advanageous light through the other.

2d Lady. Why, Sir, methinks you are a new kind of ſatirical parſon; your ſhop is your ſcripture, and every piece of goods a different text, from which you expoſe the vices and follies of mankind in a very fine allegorical ſermon.

Maſt. Right, Madam, right; I thank, you for the ſimile. I may be called a parſon indeed, and am a very good one in my way. I take delight in my calling, and am never better pleaſed than to ſee a full congregation. Yet it happens to me, as it does to moſt of my brethren, people ſometimes vouchſafe to take home the text, perhaps, but mind the

ſermon no more than if they had not heard one.

1ſt Lady. Why, Sir, when a ſhort text has more in it than a long ſermon, it's no wonder if they do.

Enter a third Lady.

3d Lady. Pray, Sir, let me look at ſome of your little dogs.

2d Lady. [*Aſide*] Little dogs! my ſtars! how cheaply ſome people are entertained! well, it's a ſign human converſation is grown low and inſipid, whilſt that of little dogs and monkies is preferred to it.

Maſt. Here are very beautiful dogs, Madam. Theſe dogs, when they were alive, were ſome of them the greateſt dogs of their age. I don't mean the largeſt, but dogs of the greateſt quality and merit.

1ſt Lady. I love a *dog of merit* dearly; has not he a *dog of honour* too, I wonder?

[*Aſide.*]

Maſt. Here's a dog now that never ate but upon plate or china, nor ſet his foot but upon a carpet or a cuſhion. Here's one too; this dog belonged to a Lady of as great beauty and

and fortune as any in England; he was her moſt intimate friend and particular favourite; and upon that account has received more compliments, more reſpect, and more addreſſes, than a firſt Miniſter of State. Here's another, which was doubtleſs, a dog of ſingular worth and great importance, ſince, at his death, one of the greateſt families in the kingdom were all in tears, received no viſits for the ſpace of a week, but ſhut themſelves up, and mourned their loſs with inconſolable ſorrow. This dog, while he lived, either for contempt of his perſon, neglect of his buſineſs, or ſaucy and impertinent behaviour in their attendance on him, had the honour of turning away upwards of thirty ſervants. He died at laſt of a cold caught by following one of the maids into a damp room, for which ſhe loſt her place, her wages, and her character.

3d Lady. O the careleſs, wicked wretch! I would have had her tried for murder at leaſt. This is juſt my caſe! The ſad relation revives my grief ſo ſtrongly, I cannot contain. *Lucy*, bring in the box. * See! ſee the

* Here her maid enters and delivers a box, from which the Lady pulls out a dead dog, kiſſing it, and weeping. *Lucy*, too, pretends great ſorrow, and turning aſide, burſts out a laughing, and cries, *ſhe little thinks I poiſoned it.*

charming

charming creature here lies dead! its precious life is gone! Oh, my dear Chloe, no more wilt thou lie hugged in my warm boſom! No more will that ſweet tongue lick o'er my face, nor that dear mouth eat dainty bits from mine. Oh, Death, what haſt thou robbed me of!

Gent. [*Aſide.*] A proper object to diſplay your folly!

Maſt. Pray, Madam, moderate your grief; you ought to thank Heaven 'tis not your huſband.

3*d Lady.* Oh, what is huſband, father, mother, ſon, to my dear precious *Chloe?*— No, no, I cannot live without the ſight of his dear image; and if you cannot make me the exact effigy of this poor dead creature, I muſt never hope to ſee one happy day in life.

Maſt. Well, Madam, be comforted, I will do it to your ſatisfaction.

[*Taking the box.*

3*d Lady.* Let me have one look more. Poor creature! O cruel fate, that dogs are born to die!

[*Exit weeping.*

Gent. What a ſcene is here! Are not the real and unavoidable evils of life ſufficient, that people thus create themſelves imaginary woes?

Maſt.

Maſt. Theſe, Sir, are the griefs of thoſe who have no other. Did they once truely feel the real miſeries of life, ten thouſand dogs might die without a tear.

Enter a ſecond Gentleman.

2*d Gent.* I want an ivory pocket-book.

Maſt. Do you pleaſe to have it with directions or without?

2*d Gent.* Directions! What, how to uſe it?

Maſt. Yes, Sir.

2*d Gent.* I ſhould think every man's own buſineſs his beſt direction.

Maſt. It may be ſo. Yet there are ſome general rules which it equally behoves every man to be acquainted with. As for inſtance: Always to make a memorandum of the benefits you receive from others; always to ſet down the faults or failings which, from time to time, you diſcover in yourſelf. And, if you remark any thing that is ridiculous or faulty in others, let it not be with an ill-natured deſign to hurt or expoſe them, at any time, but with a *Nota Bene*, that it is only for a caution to yourſelf, not to be guilty of the like. With a great many other rules of ſuch

ſuch a nature as makes one of my pocket-books both an uſeful monitor, and a very entertaining companion.

2d Gent. And pray, what's the price of one of them?

Maſt. The price is a guinea, Sir.

2d Gent. That's very dear. But as it is a curioſity, I'll have it.—[*Pays for it, and goes.*]

Enter an Old Man.

O. M. I want a pair of ſpectacles, Sir.

Maſt. Very well, Sir, here's a pair I am ſure will pleaſe you. Through theſe ſpectacles all the follies of youth are ſeen in their true light. Thoſe vices, which to the ſtrongeſt youthful eyes appear in characters ſcarce legible, are, through theſe glaſſes, diſcerned with the greateſt plainneſs. A powdered wig upon an empty head, attracts no more reſpect through theſe optics than a greaſy cap; and the laced coat of a coxcomb ſeems altogether as contemptible as his footman's livery.

O M. And what's the price of theſe extraordinary ſpectacles.

Maſt. Half a Crown.

O. M. There's your money. *Exit. Gent.*

Gent. Well, Madam, how do you like this humoriſt?

Lady. Why, really, in my opinion, the man's as great a curioſity himſelf as any thing he has in his ſhop.

Gent. He is ſo indeed.

[*Exeunt.*

OF

COMPLAISANCE

AND

POLITENESS.

A Sweet, even, and complaiſant temper, are the firſt qualities required in a young Gentleman. They are the beginnings of his merit, being the principal parts of politeneſs; but they do not alone conſtitute politeneſs; there muſt be ſtill ſomething which ſome call *manner*; without which the whole, though otherwiſe well-diſpoſed, would remain rough and unformed.

Without politeness, what will thoſe be fit for, who are neither poſſeſſed of a ſuperior

rior genius, nor great talents? You ſpeak neither too loud, nor too often, nor too tediouſly, nor from the purpoſe; you are neither harſh nor fanciful in your humour: On all occaſions you endeavour to make yourſelf agreeable. But you are not yet quite the polite man; I only gueſs that you may be ſo. If, by your perſonal merit and good qualities, you have reaſon to hope for the beſt, ſo much the better for you, it is your own concern; but to begin by ſhewing politeneſs, is the concern of the public.

It is certain, politeneſs is not the moſt eſſential part of true merit; but it is very true, that a polite manner gives a currency to merit, and makes it agreeable. How ſhall we give a proof of politeneſs and taſte of life, but by our manner? Age, ſituation, occaſions, different countries, have their peculiar manner; yet it will be ſomething to be polite every where and always. It is an infallible means for pleaſing; but remember what is called the gift of manner, ſhould be equally underſtood of the manner

of

of ſpeaking and acting. Doubt not but that every ſpeech, every action, has a manner that enhances its merit: You will find it by a diligent ſearch after it. To be truly polite is to ſpeak in obliging terms all you have to ſay, and embelliſh with ſome grace every thing you do.

You aſk me what true politeneſs is? I anſwer, that it is attention by word and deed to make others ſatisfied with us and with themſelves. Politeneſs makes us appear outwardly what we ſhould be inwardly. Ruſticity, on the contrary, debars us of all eaſy acceſs or familar intercourſe with perſons of delicacy. But, if a ſlight foundation be ſufficient for politeneſs in manner, it is not ſo with politeneſs of mind; the foundation there muſt be deep and firm. Do not fancy that you can learn to pleaſe as another can learn to trade. The ſcience of pleaſing is ſuperior to all others; but to know the art of pleaſing is not of ſo much conſequence as to know how to pleaſe without art.

You ſtill importune me with your deſire to know in what conſiſts that grace which

adorns our words and actions. If you are inclined to be polite, ſee and ſtudy polite perſons; learn from them what you have and how you ought to do. When you are well verſed in theſe particulars, proceed to the execution; but betray no air of ſtudy; for ſuch will very ill ſuit the eaſe that charms to ſo great a degree in the polite gentleman.

Formerly, to be well with the fair ſex, a man was to diſtinguiſh himſelf by ſentiments of the heart, and vivacity of wit; ſince, leſs ſevere with regard to merit, politeneſs ſeems the moſt neceſſary qualification to gain their eſteem.

If there was any ſtandard we could be directed by for regulating ranks according to merit, the polite man might be placed immediately after the noble ſoul and ſublime genius. This third place ſeems ſufficiently elevated; it depends chiefly on ourſelves; it is eaſy to merit and fill it worthily; it will procure more eſteem than ermine or purple. And indeed, by our reflecting ſo little on the advantages of politeneſs,

neſs, ſo many inſtances of barbariſms, in taſte and manner, are ſtill ſeen to prevail in the world.

I believe this man to be very honeſt; perhaps alſo he is not without ſome wit; but how inſipid is his air, how ill he accoſts you, how uncouth and ſlovenly is his garb, how coarſe are his expreſſions, how heavy are all his actions! If he dines with you, he neither knows how to ſit nor to eat. The leaſt cuſtom is new to him, and every thing embarraſſing. In ſerious converſation, he confounds places, times, and perſons: in ludicrous, he makes ſome wretched pun, and laughs himſelf with gaping mouth at it. In ſhort, he can neither ſpeak nor hold his tongue in ſeaſon, and yet is ſo ſelf conceited, that he thinks himſelf the only genius and excelling character of the whole circle.

The eſſential laws of politeneſs are the ſame for all countries, but more ſubject than all other laws to local cuſtom; and cuſtoms are every where different. I can therefore preſcribe you no better rules for

politeneſs than the two following; they will ſerve at all times and in all places; "See the world, and read."

ON

CIVILITY

AND

GOOD-BREEDING.

CIVILITY and good-breeding are generally thought, and often uſed, as ſynonymous terms; but they are by no means ſo.

Good-breeding neceſſarily implies civility; but civility does not reciprocally imply good-breeding. The former has its intrinſic

intrinſic weight and value, which the latter always adorns, and often doubles, by its workmanſhip.

To ſacrifice one's own ſelf-love to other people, is a ſhort, but, I believe, a true definition of civility; to do it with eaſe, propriety, and grace, is good-breeding.—The one is the reſult of good-nature; the other of good-ſenſe, joined to experience, obſervation, and attention.

A ploughman will be civil, if he is good-natured; but cannot be well-bred: A courtier will be well-bred, though perhaps without good-nature, if he has but good-ſenſe.

Flattery is the diſgrace of good-breeding, as brutality often is of truth and ſincerity: Good-breeding is the middle point between theſe two odious extremes.

Ceremony is the ſuperſtition of good-breeding, as well as of religion; but yet, being an out-work to both, ſhould not be abſolutely demoliſhed. It is always, to a certain degree, to be complied with, though deſpiſed by thoſe who do not.

The

The moſt perfect degree of good-breeding, as I have already hinted, is only to be acquired by great knowledge of the world, and keeping the beſt company. It is not the object of mere ſpeculation, and cannot be exactly defined, as it conſiſts in a fitneſs, a propriety of words, actions, and even looks, adapted to the infinite vareity and combinations of perſons, places, and things. It is a mode, not a ſubſtance; for what is good-breeding at St. James's, would paſs for foppery or banter in a remote village; and the home-ſpun civility of that village would be conſidered as brutality at Court.

A cloiſtered pedant may form true notions of civility; but if, amidſt the cobwebs of his cell, he pretends to ſpin a ſpeculative ſyſtem of good breeding, he will not be leſs abſurd than his predeceſſor, who judiciouſly undertook to inſtruct Hannibal in the art of war. The moſt ridiculous and moſt aukward of men are, therefore, the ſpeculatively well-bred Monks of all religions and all profeſſions.

Good-

Good-breeding, like charity, not only covers a multitude of faults, but, to a certain degree, ſupplies the want of ſome virtues. In the common intercourſe of live it acts good-nature, and often does what good-nature will not always do; it keeps both wits and fools within thoſe bounds of decency, which the former are apt to tranſgreſs, and which the latter never know. Courts are unqeſtionably the ſeats of good-breeding, and muſt neceſſarily be ſo, otherwiſe they would be the ſeats of violence and deſolation: There all the paſſions are in the higheſt ſtate of fermentation: All purſue what but few can obtain, and many ſeek what but one can enjoy; good-breeding alone reſtrains their exceſſes. There, if enemies did not embrace, they would ſtab; there, ſmiles are often put on to conceal tears; there, mutual ſervices are profeſſed, while mutual injuries are intended; and, there, the guile of the ſerpent ſimulates the gentleneſs of the dove. All this, it is true, at the expence of ſincerity; but, upon the whole, to the advantage of ſocial intercourſe in general.

I would

I would not be miſapprehended, and ſuppoſed to recommend good-breeding, thus prophaned and proſtituted to the purpoſes of guilt and perfidy; but I think I may juſtly infer from it, to what a degree the accompliſhment of good-breeding muſt adorn and enforce virtue and truth, when it can thus ſoften the outrages and deformity of vice and falſehood.

It were to be wiſhed that good-breeding were in general thought a more eſſential part of the education of our youth, eſpecially of diſtinction, than at preſent it ſeems to be: It might even be ſubſtituted in the room of ſome academical ſtudies, that take up a great deal of time to very little purpoſe; or, at leaſt, it might uſefully ſhare ſome of thoſe many hours that are ſo frequently employed upon a coach-box or in ſtables. Surely thoſe, who, by their rank and fortune, are called to adorn Courts, ought at leaſt not to diſgrace them by their manners.

But I obſerve, with concern, that it is the faſhion for youth of both ſexes to brand good-breeding with the name of ceremony and formality: As ſuch they ridicule and explode

explode it; and adopt in its ſtead an offenſive careleſſneſs and inattention, to the diminution, I will venture to ſay, even of their own pleaſures, if they know what true pleaſures are.

Love and friendſhip neceſſarily produce, and juſtly authoriſe, familiarity; but then good-breeding muſt mark out its bounds; for I have known many a paſſion and many a friendſhip degraded, weakened, and at laſt (if I may uſe the expreſſion) wholly ſlatterned away, by an unguarded and illiberal familiarity. Nor is good-breeding leſs the ornament and cement of common ſocial life: It connects, it endears, and, at the ſame time that it indulges the juſt liberty, reſtrains that licentiouſneſs of converſation, which alienates and provokes. Great talents make a man famous, great merit makes him reſpected, and great learning makes him eſteemed; but good-breeding alone can make him beloved.

I recommend it in a more particular manner to my country-women, as the greateſt ornament to ſuch of them who have beauty, and the ſafeſt refuge for thoſe who have

have not. It facilitates the victories, decorates the triumphs, and ſecures the conqueſts of beauty; or in ſome degree atones for the want of it. It almoſt deifies a fine woman, and procures reſpect at leaſt to thoſe who have not charms enow to be admired.

Upon the whole, though good-breeding cannot, ſtrictly ſpeaking, be called a virtue, yet it is productive of ſo many good effects, that, in my opinion, it may juſtly be reckoned more than a mere accompliſhment.

ON

THE DIFFERENCE

BETWEEN

PRIDE AND VANITY.

PRIDE and Vanity are terms often uſed indiſcriminately; for they ſeem to be ſo nearly alied, that it requires more than ordinary diſcernment to mark the diſtance which divides them.

Nevertheleſs, an acute obſerver can perceive eſſential differences between them: And, though they may ſometimes ariſe from the ſame principle, yet, the effects they produce are extremely various and diſtinct.

A vain man is ſtudious to catch applauſe by a forward diſplay of preſumed excellencies, which he arrogates, either wholly, or perhaps to a degree, without a juſt title to ſupport his claim. A proud man, on the other hand, challenges reſpect from a conſciouſneſs of latent merit, without ever deigning to diſcover the grounds of his pretenſions to any one from whom he exacts the tribute. The proud man therefore is generally diſtant and reſerved; the vain man is familiar and communicative. The proud man is the beſt friend; the vain man is the better companion. The proud man has the moſt good-nature; the vain man the moſt good humour.

It is ſufficient for the vain man if he is admired by the preſent circle that ſurrounds him; he weighs the importance of his admirers by the ſcale of ſelf-love; and, if they condeſcend to extol him, he blindly confers excellence on them.

But the proud man often views the circle about him with a ſullen contempt, and diſdains to receive applauſe but from thoſe who deſerve it themſelves.

It is not the tribute, but the tributary, that gratifies the delicacy of his ambition.

It is owing to this difference of temperature, that the former is generally pleaſed in all companies; whereas the latter finds ſatisfaction but in few. The one is ſatisfied with his own imaginary perfection, and delighted with every one who rates, or appears to rate, his own merit according to his own eſtimate; the other, though conſcious of diſtinguiſhed worth, is nevertheleſs ſenſible of his defects, and diſguſted with the indiſcriminate zeal of vulgar eulogium.

To theſe different degrees of ſelf ſatisfaction it may perhaps be owing, that the vain man has generally the moſt lively imagination; the proud man the moſt ſolid judgment. When the mind is impreſſed with an opinion of its own perfection, imagination takes its full play, and may be indulged to the utmoſt extent of wantonneſs; but, when we become ſenſible of our own defects, thoſe lively ſallies are reſtrained by our own continued efforts towards more ſolid

improvement; and however we may take pride in being ſuperior to others, yet it is ſufficient to ſuppreſs our vanity, that we are inferior to ourſelves, that is, to our ideas of excellence.

The vain man therefore has moſt power to amuſe; the proud man has generally the beſt talents to inſtruct. But, as thouſands court amuſement for one who ſolicits inſtruction, the former is beſt calculated to thrive in the world, while the latter has the beſt title to its encouragement. The one entertains you, by exerting his whole ſtrength to poſſeſs you with an opinion of his excellence; while the other keeps you at a diſtance, by concealing his talents till he is convinced that your judgment is worthy of regard.

The vain man may be ſaid to covet renown; the proud man to ſeek reputation. To be diſtinguiſhed is the ambition of the former; to deſerve diſtinction is the pride of the latter. The one, ſo that he gains the end in view, is frequently not over-nice in the means of obtaining it: But it is not

ſufficient

ſufficient for the other to reach the propoſed end, unleſs he can attain it by any means that are honourable, and juſtifiable in his own opinion.

THE CONCLUSION:

CONTAINING

SOME GENERAL DIRECTIONS

AND

USEFUL OBSERVATIONS,

FOR THE

CONDUCT OF YOUNG LADIES

THROUGH LIFE.

AVOID the Folly, (generally among the unknowing or envious of your ſex) of ſlighting thoſe excellencies of others, which you have not acquired. Rather endeavour, with a well-tempered emulation, to imitate them.

Be quick in ſeeing faults, that you may avoid them yourſelf; but always ſlow in expoſing

expoſing them. Beware how you mimic any perſon. To a company diſpoſed to be mirthful over a diſh of tea, or a glaſs of wine, ſuch entertainment may be very agreeable; but the performer is quite expoſed to the cenſure of ſedate and diſcerning people.

Shew reſpect to perſons of quality, upon all occaſions, whatever objections you may have againſt their merit; for as they may have it in their power, ſome time or other, to ſerve you, it is but prudent to avoid offending them as much as poſſible. Uſe clemency towards all thoſe who fall within your power. A generoſity of this kind looks very graceful, whenever exerted; and, as the loweſt people may have it in their power, at ſome time or other, either to ſerve, or hurt us, it is our duty, in point of common intereſt, to uſe univerſal lenity and good-nature.

Never appear in company without your ſtays. Make it your general rule, to lace in the morning, before you leave your chamber. The neglect of this, is liable to

the cenſure of indolence, ſupineneſs of thought, ſluttiſhneſs—and very often worſe.

"The negligence of looſe attire
"May oft invite to looſe deſire."

Never imitate thoſe Ladies, who have a way of creating themſelves panics, by the ruſtling of the wind; the ſcratching of a mouſe or rat; the fluttering of a moth; the ſcreeching of an owl; or, the crawling of a ſpider; all which, and ſuch like whims, would make your life as full of alarms, as that of a hare.

Never affect to be over ſqueamiſh, over nice, or difficult to be pleaſed; for ſuch affectation generally grows upon a ſtock of ill-breeding or ill-humour. Thus, Miſs *Delicate* becomes tireſome to her acquaintance, uneaſy to herſelf, and hated by her ſervants.* No perſon, of whatſoever merit, can pleaſe her. Every thing ſhe orders is done wrong. She changes her

* Spectator, No. 558.

dreſs

dreſs thrice in the morning ; takes up ſix or eight hours at the toilet, then lays all her own follies on the tire-woman, and goes abroad in an un-dreſs. The wittieſt things ſhe hears, won't make her ſmile. The fineſt ſcenes in a play make her yawn and nod. The moſt regular features of the fineſt face, undergo her cenſure. Becauſe ſhe is a little croſs-featured herſelf, if ever you praiſe another's beauty before her, ſhe'll make a perſonal quarrel of it, and upbraid you with prejudice, or want of judgment. The ſofteſt and moſt engaging eyes, ſhe calls heavy and dull ; the moſt noble ſhape, gigantic ; and the moſt eaſy, ill-proportioned. In ſhort, ſhe has an inconceivable flow of words, to heighten, or depreſs, whatever is graceful, or blameable in another. At the beſt overtures, or concertos, ſhe grows dull and tired. Such miſtaken delicacy does not get her the reputation of an exquiſite taſte, but makes her conſidered in the world, as a worthleſs, troubleſome creature, filled with folly, ſpleen, caprice, contradiction, and vapours.

In

In company, ſhun an aukward baſhfulneſs; for it may give them a mean opinion of you. Look any perſon that ſpeaks to you, or to whom you ſpeak, ſtraight in the face, without ſtaring. To turn down the eyes, at ſuch times, is a certain ſign of ignorance or guilt.

Stooping, in a young perſon, beſpeaks a meanneſs of ſpirit; therefore endeavour after a ſtraight carriage, and an erect countenance, holding, at the ſame time, impudence and affectation in the higheſt contempt.

Never ſit croſs-legged before ſtrangers, for ſuch a free poſture unveils more of a maſculine diſpoſition, than ſits decent upon a modeſt female.

Leaning and lolling are often interpreted to various diſadvantages.

I preſume, no lady would be ſeen to put her hand under her neck-handkerchief in company.

In converſation, never deſire to ſpeak out of your turn, or to uſurp more of the diſcourſe, than comes to your ſhare. If

you

you imagine that talking much will diſplay your parts and procure eſteem, you quite miſtake your intereſt; for your aſſuming that privilege and and ſuperiority over thoſe whom you force to ſilence, exaſperates them againſt you. It is much eaſier, and far more laudable, to ſpeak juſtly, by ſpeaking little. It is a ſign of true wit, and great genius, to conceal a part of one's talents. There is a way to be ſilent without the imputation of ſtupidity. Condeſcend to proportion yourſelf to the humour and character of thoſe you converſe with; otherwiſe the converſation of thoſe muſt be very diſtaſteful, who are always talking, without giving the leaſt attention to what is ſaid by others. Whoever begins a relation, ſhould be allowed time to make an end of it. If you have an opportunity of a pauſe, you may offer your objections, but never break the thread of their diſcourſe. Formality and ſtarchneſs make converſation equally troubleſome. When you relate a matter of fact, in which you yave been a party concerned, never ſhew yourſelf ſolicitious with your

your company, to believe you. All common liars uſe oaths, aſſeverations, or ſome empha-ic phraſes, to gain credit to the truth of what they relate; and you may obſerve, the more urgent people are, in ſuch caſes, the leſs they are believed. It is eaſy to perceive, that their vanity is touched more than their honour; and that, when they boaſt of their own performances, it is their ability more than their veracity, which they nannot bear to be queſtioned. It is therefore diſcreet, at leaſt, in the abſence of proper vouchers, to be ſilent about our exploits, rather than to contend for the belief of our company.

Hold this as a general remark, that they who are perpetually praiſing themſelves, ſeldom open their lips, but to ſpeak ill of others. It is cowardice to telk hard of the dead.

It is a law of politeneſs, to ſay nothing diſobliging to any one. Malicious ſmiles are as provoking as keen reflections. Never add confuſion to the inquietudes of thoſe, who have failed of ſucceſs in any

attempt; nor expreſs a malicious joy at their diſappointment.

Be not fond of revealing your family affairs unto ſtrangers, or of introducing them into diſcourſe.

Truth is not always to appear undreſſed; nor does ſincerity always oblige us to ſay what we think: Therefore, in matters which may offend yourſelf, or another, you cannot be too cloſe minded.

Some perſons have ſo little power to conceal any thing, that a ſecret often eſcapes without their perceiving it, or deſigning to diſcover it; therefore, be cautious to whom you truſt an important ſecret.

Ceremonious viſits are for the moſt part troubleſome, if not impertinent: But it is eaſy to obſerve where a viſit is not welcome. We ought not to thruſt ourſelves into any aſſemblies, or appointments, where our company is not deſired. I have heard ſome people boaſt of their intimacy with ſuch and ſuch families, where, to my knowledge, they have been often denied admittance.

It is a nice affair, to obſerve due meaſures with thoſe who have affronted us. If you have been publicly offended, it is not proper for you to make advances towards a reconciliation; becauſe the conſequences of ſuch a compliance may be hurtful to you. It is enough to forgive, when the author of the offence is brought to acknowledge it. To retort affronts, with tart and reproachful anſwers, is but a doubtful proof of innocence: But meek replies add a luſtre to the clearneſs of virtue, and help greatly to juſtify the perſon offended.

Frivolous news, and tedious ſtories, are an incumbrance to converſation. Avoid entering into political committees. It is not the province of any lady, in private life, to determine what ſhould be done, upon every occurrence of mal-adminiſtration; becauſe ſhe has neither commiſſion, nor power to execute it.

Before you make an abſolute promiſe, weigh all the conſequences of keeping it; but, when once you have made it, let the circumſtance be important, or ever ſo

trifling, hold it as ſacred; and never be influenced to break it, unleſs the making it good prove injurious to virtue. It was the fixed opinion of King William the Third, that whoever would break his promiſe, or divulge a ſecret would rob, murder, betray, or commit any villainy, if he had but reſolution.

It is an error, ſubverſive of Chriſtian Charity and of public Peace, to be rigid in condemning the opinions and profeſſions of others.

All the ways of growing rich, are equal to perſons greedy of gain. Riches, in their eſteem, obtain the place of equity, reputation, their friends, relations, and frequently their God.

They, who have a violent deſire to be rich, are very ſeldom honeſt; but the purſuit of wealth is laudable, when the intention is virtuous; and the neglect of it is a weakneſs, when honourable opportunities offer; becauſe riches and power are the moſt effectual inſtruments of the greateſt virtues, and moſt heroic actions.

Ambition,

Ambition, envy, revenge, malice, lewdneſs, and ſuch like, are all excreſcences of the mind, which do not only deform, but likewiſe torment thoſe, on whom they grow.

In every capacity of life, preſerve decency in your manners, dreſs, words, and actions; and ſo you will obtain the approbation and eſteem of all with whom you converſe.

Never vent peeviſh expreſſions, nor give paſſionate, or inconſiſtent orders to thoſe about you; and then your ſervants will take pleaſure in performing their duty. Thus you will preſerve both their love and reſpect.

Be aſſured, that frugality is the ſupport of generoſity. Conſtant inquietudes, danger of affronts, a peeviſhneſs of ſpirit, and many other great inconveniencies, prevent a profuſe perſon from doing many noble and generous things; but the table of a good œconomiſt is always attended with neatneſs, plenty, and chearfulneſs. When we have provided enough to maintain us, in

the oreer ſuitable to our character, we ought to be proportionably hoſpitable; but the more we live within decent bounds, the more our fortune may be converted to noble uſes.

The niceſt rule in œconomy, is to make our life one uniform and conſiſtent ſeries of innocent pleaſures, and moderate cares; and not to be tranſported with joy on occaſions of good fortune, or to much dejected in circumſtances of diſtreſs.

Vagrant deſires, and impertinent mirth, will be too apt to engage our minds, unleſs we can poſſeſs ourſelves in that ſobriety of heart, which is above all tranſient pleaſures, and which will fix our affections on things above.

Let this conſideration always dwell upon your memory, that all your thoughts, words, and actions, lie open to him, whoſe infinite mind has the univerſal view of all things ever preſent before it; and that he ſees all things at once, by a clear and full intuition, without a poſſibility of being miſtaken; and that to him, you muſt account for

for all your pleaſures and diverſions, vices and follies, employments and talents. 'The 'reward of the virtuous is with the Lord, 'and the care of them is with the Moſt 'High; therefore they ſhall receive a glo-'rious Kingdom, and a beautiful Crown, 'from the Lord's Hand; for with his 'Right-Hand ſhall he cover them, and 'with his arm ſhall he protect them."

If you endeavour to conform your practice to theſe advices, which come from a willing heart, to inſtruct and improve you; you may be qualified to be uſeful and happy in every ſtate of life. A general aſſent to theſe momentous rules, will, in that of a virgin, teach you to live to great and excellent ends, and direct you to an innocent choice of the ſublimeſt pleaſures; in the married ſtate, it will make you a fit companion for a wiſe man; a proper perſon to govern a family; and to be intruſted with the education of children. It will make you humble in proſperity; reſigned in affliction, active in health, and patient in ſickneſs. It will enable you to paſs through all

all the ſcenes and accidents of this tranſient world, calmly and quietly—with pleaſure and reſignation; and will ripen your faculties for eternal bliſs in the realms above, where the waters of comfort flow, and where robes of righteouſneſs are prepared for the faithful, in the fulneſs of joy; in the ſociety of bleſſed and immortal ſpirits; and in the preſence of the Deity,—at whoſe right hand there are pleaſures for evermore.

" Oh! what a ſcene of bliſs the ſoul employs,
" Wrapt in the proſpect of eternal joys;
" Where all immortal hallelujahs ſing,
" And praiſe the world's Redeemer——Heaven's
" King;
" Where hymns of glory ev'ry voice employ;
" Where all is love, and harmony and joy!"

May Angels watch your ſteps, and keep you in the paths of virtue!

To conclude, let this be a general rule to you, that you can never be in the poſ-

ſeſſion of human life, but when you are in the ſatisfaction of ſome innocent pleaſure, or in the purſuit of ſome laudable deſign. Always preſerve a chearfulneſs and evenneſs of temper; it will conquer pride, vanity, affectation, and all other follies that might render you troubleſome to yourſelf, and contemptible to others. It will preſerve health in your body, and pleaſure in your mind. To ſeem always inclined to be well pleaſed, engages the love and eſteem of every one, and adds a certain grace to every action, which can be felt much better than deſcribed. There is a kind of reſpect, which the meaneſt of our ſpecies may, by an eaſy behaviour, grounded upon ſimple honeſty, and a deſire of obllging, procure, in the little circle of their friends and acquaintance. Make diſcretion your guide in cvery concern of life; not only in your own words, but in all the circumſtances of action. Of all rhe ſhining qualities of a rational being, this is the moſt uſeful; it is this which gives a value to all the reſt, which ſets them at work in their proper times

times and places, and turns them to the advantage of the perſon who is poſſeſſed of them; ſo that without diſcretion, virtue itſelf looks like weakneſs. Avoid prejudice and cenſure; preſerve ſincerity and ſecrecy. Let all your diverſions be moderate and ſuitable, well choſen and well timed. Suffer not your mind to be biaſſed by the approbation of, but rather ſuſpect ſome concealed evil, to lurk in ſuch of your actions, as proceed from natural conſtitution, favourite paſſions, particular education, or manner of life; from your age or certain temper, or from any motives that favour your pleaſure or ſecular profit. Lay not too great a ſtreſs upon virtues of a diſputable nature; and ſuch are all thoſe in which thouſands diſſent from us, who are as good and as wiſe as we ourſelves.

Never deſpiſe, nor ridicule thoſe who do not follow your rules of life; nor are you to entertain any proud conceit of your own virtues; for if you were left to your own ſtrength and wiſdom, you would not be able to do any thing. Give, therefore, all the

glory

glory to the divine goodneſs, whoſe daily aſſiſtance directs and preſerves you from preſumptuous ſins.

FINIS.

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